HAND-WORK in the SUNDAY SCHOOL

MILTON S. LITTLEFIELD

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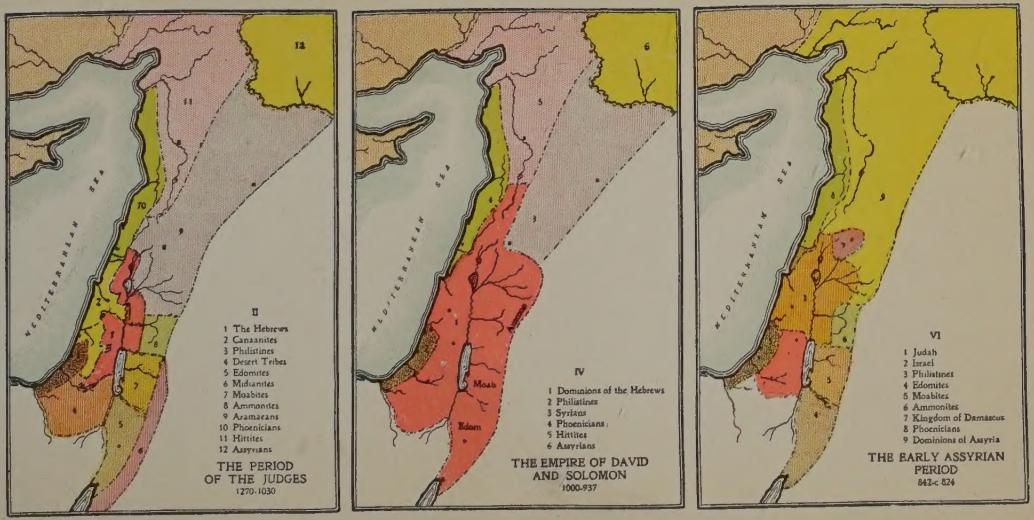

Political Geography Work

Map coloring upon an outlined base to show the relation of Israel to the surrounding nations

Hand-work in the Sunday-school

By

MILTON S. LITTLEFIELD

With an Introduction by

PATTERSON DU BOIS

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To my little daughter

HELEN

from whom I have learned many

things which appear

in this book

Introduction

Every one truly interested in religious education and especially in the Sunday-school phase of it will find in this masterful manual a challenge, at least, to his attention. A brave and thorough-going little pioneer it is alike in its theory, its spirituality, and its curriculum of practice.

To a degree, Mr. Littlefield is debtor—as he should be—to a more general pedagogy and public school method, and also to some who have pointed in the direction of manual methods in religious education. None the less, it remained to him to blaze a clean path now easily open to us all to follow through the time-grown jungle of tradition and its prejudices. Of course he was not the first to see that the hand is as divine a mode of self-expression as the tongue. But he is to be credited with having completely demonstrated this principle by a system of Sunday-school practice which is of easy adoption in any Sunday-school of average resources. In short, he has systematically correlated the hand-work with the oral work within the narrow limitations of Sunday-school conditions.

This book is the witness. It is the product of insight, scholarship, purposive experience, and of a zealous determination that the good must no longer continue in the Sunday-school as the enemy of the best. No less is it the product of a vigorous, controlled, cultured, and convincing pen.

Since the day when Froebel first insisted that all education rests on the law of creative self-activity, or self-expression, the secular school has been slowly coming to realize the function of the hand as an agency alike in the physical development of the brain, the co-ordination of the motor activities, and ultimately in the making of moral and spiritual character. Out of it has grown the interest in manual training. When this becomes vocational in its intention, it runs to trades and industries; while it remains cultural, it subserves life in any emergency of self-expression.

Mr. Littlefield is not teaching trades or even fine art as such. Indeed, he makes no pretense of being either a mechanic or an artist. But he is saying to the teacher—You must put this whole boy or girl to school; you must therefore permit the use of his motor activities; you must let him think himself into knowledge through his hand; he must be permitted to express himself

according to the demands of his nature, intellectually, emotionally, socially, morally. Thus only can he develop an all-round Christian character.

So far as they are allied in content, the Sunday-school must adjust itself to the day-school and make an ally of it. The pupil's Sunday work should get strength from his week-day work. He should feel that he is gaining something by his own activity, and that what he gains is of tangible value.

To some these ideas of manual industry in Bible study and in spiritual aiming will seem irrelevant, if not quite irreverent. Let them read what Mr. Littlefield finely says about the spiritual aim and the social aim—read it all before passing on it. How patent it is that "the handling of crayons in color work to make vivid the swift and terrible fall of Israel when the moral law had been forgotten is not one whit the less a spiritual exercise than the handling of propositions alone to impress the same idea!"

Our Sunday-school work and product has been ethically weak. And this weakness is not alone the result of a lack of ethical power in the teaching, but it is in no small degree the result of the loose-jointed and slipshod conduct of the school itself. A system that demands social interaction at the

sand-table, exactness in the tracing of routes on a map, imagination and orderly nicety in the construction and decoration of a note-book, real thinking to discover the relation between the geography of a country and the rise or fall of nations within or without its borders—a system that demands at least all this will have a moral value even when little is said about morals, and it will have spiritual value because it so vividly relates the deeds of men to the revelation of God.

One thing more. Mere lures are of doubtful expediency in church or school. But that which creates real interest because it respects the hunger of the youth for self-expression through his motor activities is more than a mere lure. There is a vast deal of semi-respectable, easy-going truancy in the Sunday-school, both among teachers and scholars. It is the expert testimony both of English and American penologists that for the secular school no truant officer is so good as manual work in the school. Beyond doubt this manual system will go far toward solving the vexed problem of "holding the boys and girls." I do not say it will prove an absolute panacea, for no one thing will. But that it will work wonders when properly applied I see no reason to doubt. Let a boy or girl find joy in a

task and there need be no fear for its holding power.

Dr. Grenfell, that inspired medical missionary of the Labrador coast, asks, "Is not the real problem of Christianity, how best to commend it to the world?. . . It seems to me," he adds, "there is only one way to reach the soul—that is through the body; for when the soul has cast off the body, we cannot reach it at all." And so may we ask, Is not the real problem of the Sunday-school how best to commend it? And shall we ever adequately commend it until we make it a fitting suggestive environment and a full and vigorous stimulus for the developing faculties and motor energies of youth?

But I am not writing Mr. Littlefield's book. He is amply competent to his task. He has already gained a following. There may be good reasons why the reader may not feel like making a move toward the introduction of manual methods in his school or class just yet. But let it not be on the ground that the system is impracticable, even in a scantily housed or equipped school. And let it not be on the supposition that it cannot make for spirituality. Give a boy a mode of Bible study which so vivifies the sacred page as to beget a love of it—as only manual methods can—

and, in an otherwise Christian atmosphere, you have gone far toward making a Bible lover of him.

Details of method may be modified with experience and with changing circumstances. But the underlying principle is sound and eternal. Its practice has been a gradual evolution of years under the searching personal direction of Mr. Littlefield—a pastor laborious in the constructive work of his own Sunday-schools and full of spiritual enthusiasm in the larger aspects of religious education.

PATTERSON DUBOIS.

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I

Self-expression in Sunday-school Instruction

The first problem of religious education, as Dr. Woodward stated with reference to general education, is to bring the whole scholar to the class. To accomplish this the teacher must follow the lead of the child. The pupil himself is the teacher of method. Obedience on the part of the instructor to the laws of interest and expression must be instant and implicit and to the end. The teacher's function is not to impart knowledge, but to guide the child in the acquisition of knowledge. The teacher's work can be no substitute for the scholar's work, but must be only a stimulus to the scholar's will. Knowledge is gained, not imparted. The teacher's part is to point the way, to kindle the imagination, and to guide in methods of work. His first problem is to win the co-operation of the pupil and to arouse him to take some active part in each lesson. He is a self-active being, and we cannot put ideas into his mind or ideals into his heart as we put books into a bookcase. We can evoke them and help him to formulate them but nothing more. Self-expression is at once the motive and the method of all culture. The aim of education is to put the individual into

possession of his powers; the method is the development of his powers by exercise. "We learn by doing," has become a proverb now.

Environment and Self-activity

The forms of self-activity are as varied as the phases of life itself, for the law of activity applies to every faculty of the soul. Dawson defines self-activity as "the vitalizing principle of life and mind." Life, according to biology, is the correspondence between the individual and his environment. If the optic nerve be atrophied the pulsations of the ether which we call the light waves will give no illumination. Neither will there be sight if there are no pulsations of the ether, though the nerve tingle with energy. For vision is a harmony. In a very real sense of the word, nerve and ether must be tuned to each other. Similarly, all living is a series of adjustments and interactions. Nourishment of the body comes through assimilation. Forces within interact with forces without the body. In the physical, the mental, and the spiritual spheres alike, the principle applies. Life throughout seems to be energy. The spiritual world, subtle and mysterious, is a mode of energy which must be met by correspondences within. Love, hope, cour-

age, and all forms of spiritual life are to the soul what vision is to the eye and mind, a resultant of two sets of forces.

The material world in which we find ourselves, the social order, the home, the customs of life, are the environment of the soul. What we do with these things determines whether, and to what degree, we are alive. To be wholly alive there must be an environment for the whole complex life, and there must be an interaction at every point with the environment. If either the surroundings or the adjustments of life are lacking, the life is to that degree partial. The whole manhood must express itself or life cannot be whole, or, what is the same thing, holy. Applying the principles to the educational process, the function of the teacher is to furnish the child with an environment which will be appropriate to his intellectual and spiritual life in the different periods of his development. By all odds the most vital question before the Christian Church to-day is whether or not she is creating the proper surroundings for the child and the proper stimulus for his own energies. Do the church and the Sunday-school and the home provide the atmosphere in which the child can naturally and joyously live and work and grow and love?

The Environment Furnished by the Sunday-school

The Sunday-school touches the emotional, the intellectual, the social, and the moral nature of the child, and self-activity must be called into play along all these lines. The educational process is manifold and inclusive. It embraces within its sweep the entire life and conduct of the school, its work and play, its songs and prayers, its organization and methods. Whatever is done in the school must develop the religious life of the child or it is invalid. Whatever accomplishes that purpose is educational, for education is the life-giving process. And whatever does not, has no place in the school. The instruction of the lesson period is but a part of the educational work of the school. That given by the life of the school as a whole, in its general conduct and work, is equally vital. Within and without the class the school must supply the proper environment with which the child can interact.

The education between the lessons is given by the exercises, the organization and discipline, and the general work of the school. It calls the scholar to acts of worship, it appeals to him as a part of an organism, and so calls into play his social activities, and it summons him to some form of Christian service.

The Environment for Emotional Activity

The Sunday-school is first of all inspirational. Its first appeal in any session is to the emotional life of the child. The superintendent in the worship, equally with the teacher in his instruction, must follow the lead of the scholar invariably. The religious atmosphere must be of such a character that the child can act and respond spontaneously and joyously, for in the very nature of the case worship is a mode of self-activity. It is that or it is nothing. It is the expression of individual experience and aspiration. The hymns and liturgy of the school are not merely introductory to a lesson study. They are a means of expressing the inner life of faith and hope and love which are the soul of religion. The exercises must be adapted to the child in the different periods of his life for he is a different being in each period. Hymns, Scripture and remarks, Jesus' word for it, are made for the child, not the child for these things nor for anything that pertains to the Sabbath. This means that the Sunday-school is not one school but many. It has scholars of kindergarten, primary, grammar school, high school, and college ages, and the very names speak of different interests and activities. From the primary to the upper depart-

ments the worship will be graded. It will be neither beneath nor beyond the child and in the higher departments it will be correlated with the worship of the church. Here specially, it should be marked by the utmost dignity, grace and orderly beauty. Nothing of triviality, nothing of the second best, nothing that is unworthy to endure, is fitted to express the emotional life of the crucial days of adolescence when one is adjusting himself to the world, and the thoughts sweep in so splendidly wide an orbit, and the foundations of life are being laid deep in the visions of dawning manhood and womanhood.

The Environment for Social Activity

The Sunday-school must also provide a fitting environment for the expression of social instincts. Whatever else it is, Christianity is the realization of the social ideal. Every section of the Christian world must equally aim to be complete as a social unit. Complete salvation is the perfecting of the individual in his relationships. The whole is greater than the sum of all its parts. Wholeness of life is not produced by addition but by adjustment. A collection of spokes, hub, and tire do not make a wheel. The wheel is these things fitted together. Individuality is

the basis of the social order; individualism is its doom. That which reveals manhood is the power to say "I" and to know that in all the world there is no other just the same. That which perfects manhood is the willingness to say "we" and to recognize the fact that in all the world there is no one from whom one is entirely severed. If the basal fact of life is individuality, the crowning fact is brotherhood. Like any other organization, the school is a social unit, full of order, the embodiment of the principles of mutual responsibilities and obligations. That each one is part of a whole, that none can be either good or bad alone, that sin mars and righteousness uplifts the entire social order, is one of the profoundest truths of life.

The Class as a Unit of Work

A basal principle of the Sunday-school work, therefore, must be the recognition of the social element in education. For many purposes and in many ways the department and the individual classes may be made units of work. A thoroughly organized school will include departmental and class organization.

By appealing to the class as a whole work can be secured and interests can be aroused to a degree

impossible when the appeal is made simply to the individual. The organized class movement for the Bible classes is a significant step in the right direction. The principle of organization should be extended throughout the school. Every class beyond the primary department should have its own officers. Of course, the selection of studies and the election of teachers would not lie within the class authority. The atmosphere that would be created by organization would be of distinct educational value. Problems of order, regularity, and systematic work are frequently solved when the burden of these things is placed directly upon the class as a whole. A sense of responsibility calls out the best that is in the officers. There is no reason why the scholars themselves should not have some part, even though it be very slight, in the conduct of the organization. They surely can have a voice in questions involving the expenditure of their missionary funds. In a successful junior department certain questions of policy and discipline are referred to the scholars themselves. In any school special exercises can be arranged by the scholars. By all possible methods the school must foster an *esprit de corps*, so that in every highest sense its activities shall be genuine team-work.

Adolescence and the Social Element

All this is supremely true in the ages of adolescence. Loyalty is the most powerful of motives to the adolescent boy. Adolescence, the ages from about twelve or thirteen on, is the period of the discovery and adjustment of life. It is the age of revolt against external authority. We are seeking new foundations and standards, and out of the materials of childhood each one starts building a new world of his own. And yet, by a paradox, which is nature's way of preserving the balance of things, this age of self-assertion is also an age of very marked self-dedication. Hitherto we have been adjusting ourselves to a world made for us and the great truth we had to learn was to obey, to obey on authority, whether we understood or not. Happy indeed are those children the rules of whose lives are not arbitrary, but are in line with the laws of life which God has laid down in the nature of the child. Later the seat of authority is within and with the transference of the scepter to the individual will, strange, deep impulses are moving the life into a hitherto unknown experience of solidarity. We had expected that the assertion of selfhood would lead to selfism. It is profoundly the reverse. Having assumed a mastery, we learn self-mastery

and in that same age we set about adjusting ourselves to the social order, the consciousness of which dawns with the deepening of self-consciousness. With the discovery of self comes the discovery of our relationships. It is the period of the gang spirit, the period of team-work in games. Altruism is the philosopher's word for it. No one can do team-work until he has developed the ability to do something worth the doing, and, what is as much to the point, until he has sufficiently mastered himself to subordinate himself to the whole and count his captain's will his will.

The Environment for Moral Activity

If the Sunday-school does not provide an outlet for moral activity it stops short of the supreme end. The moral impression must find expression and must work itself out in life. What Hodge so finely calls "moral practise" is the crown of the educational process. Here, too, the environment furnishes the opportunity. The school must guide in deeds of kindness, helpfulness, missionary activity. Knowledge is no substitute for virtue. No Sunday-school has fulfilled its mission unless it is an organized body of workers endeavoring, in however slight a way, to bring the kingdom of Heaven to its own generation.

The Environment for Intellectual Activity

The education of the lesson period calls into play the intellectual activities of the scholar. In the selection of the material and the manner of its presentation, the teacher must follow the lead of the child and provide an environment with which he can interact. What is a commonplace in general education is now happily recognized as applicable and feasible in the Sunday-school. Educators everywhere are at work striving to find the proper materials for religious education. The material of the lesson in each stage of the child's growth must be in line with his interests, for interests are the hunger of the soul. It must be on the plane of his experience, for we can proceed only from the known to the unknown. It must also be such as is capable of immediate realization in his life. But all this is only to sum up a vast department in a sentence.

Self-expression in the class takes the forms of both oral and hand-work, and the various exercises of the kindergarten and primary schools. The oral work includes all methods of the recitation. The forms of hand-work will be given in the following chapter.

2

Types of Hand-work

Through the finger-tips to the brain is the most direct route, and the hand in turn is the brain's best medium of expression. Whether it be an algebraic equation, a fact of history, a philosophical truth, a chemical formula, or the plan of a house, unless the fingers can express it the brain has not formulated it clearly. Conversely, set them to the task of expressing the idea and the brain can immediately grasp it. Manual methods of instruction are employed universally in general education. They apply to all work in all ages. On a child's first day in school he handles something—a block, a bit of colored paper. On a man's last day of study when his knowledge has multiplied with his years he also handles something—a test-tube, a scalpel, a pen. So from first to last, together with all other modes of expression, we are doing hand-work, ranging from the kindergarten occupations through all the activities of the elementary schools, drawing, composition, practice work, to the advanced laboratory, shop, and thesis work of the professional schools. By these methods alone we learn and are able to tell what we have learned.

Historical Work

Done on a relief map. Telling the story of Passion Week

Forms of Hand-work

The formal studies of the Sunday-school are history and literature. Along both these lines opportunities are given for hand-work of varied forms and kinds, applicable both to home studies and class instruction. Reduced to their lowest terms, three lines may be followed in mastering the material of any given lesson,—localizing, illustrating, and writing. Supplementing these activities, two others may be added,—decorative and museum work.

The first of these is geography work. Its purpose is to locate events in place and time, and to give their political setting and background. There are, therefore, three kinds of maps to be made in the course of geographical studies: 1. Physical maps, made by relief or color work, to locate events in place and to give the philosophy of history; 2. Political maps, made by color work, to show the background of events and, when made in a series, to outline the broad sweep of history; 3. Historical maps, made by line work and map marking, to show the sequence of events and to give the details of any period of history.

Illustrative work is picture making. Illustrative material is anything that will help the child to see the story, by making clear its details or by

interpreting its meaning. Illustrative activity is handling or making the material. Four forms of this work are commonly used: 1. The tearing of paper to make an object which will remind the child of the story told; 2. Symbolic and descriptive drawings to express the idea of the lesson; 3. Constructing a picture upon a sand-table, under the guidance of the teacher; 4. Handling and constructing models which represent Oriental life and customs.

Writing fixes the lesson in memory and gives definiteness and permanency to the work. The writing may be either copying or original work. The youngest children will write titles and verses to describe the lesson pictures. Later the lesson story will be written, lesson questions will be answered and historical outlines will be compiled. The highest form is thesis work.

Decorative work is the beautifying of the class work and putting it in attractive form. It consists in designing and decorating covers, pages, and chapter headings.

Museum work is the collecting or making of illustrative material for use in the school. Models and maps can be constructed and curios can be gathered for the school library. The constructive work is ideal for classes meeting in club session.

Hand-work for Younger Scholars

All these forms of work would not be used together necessarily nor do they apply equally either to all ages or to all lessons. Story and literature work, for instance, are almost entirely independent of geography. In the primary grades, up to the ninth year, geography and history have no place. The teaching is pre-eminently story-telling. The truth presented is picturesque, concrete, and in large wholes, not consecutive or abstract. The appeal is to the imagination and the senses. Hand-work will have to do with the picturing of the stories. Narrative work may be done in the third grade, but in the simplest form. For the rest, the writing is the copying of titles and texts. The possible and practical forms of hand-work for little children are the handling of models, picture making on a sand-table, picture pasting and coloring, drawing, paper-tearing, and the making of story albums with pictures, texts, drawings, and written work.

Hand-work for Older Scholars

In the grammar-school ages history work is taken up and with history, geography. The space and time senses appear and mature together.

The Sunday-school teaching for its own sake must adjust itself to the studies of the day-schools, so far as they are allied in content. There is no time to be lost in the Sunday-school and it will be worse than a waste of time, it will be a wrong use of time, to give a map to a child before the day-schools have taught him what a map is and how to use it. History and geography, therefore, cannot be studied in Sunday-school profitably until a few months, at least, after the day-schools have laid the foundation for them. By the tenth year this will have been done, and with the taking up of these studies the possibilities of hand-work will be greatly extended. As the scholars advance in age the forms of hand-work and the method of treatment will change. Illustrative work will lessen and give place to historical and analytical work. Historical study will advance from the simplest outlines of narratives to the philosophy of history and the study of the development of the literature. Narrative work will progress through many stages from the lesson story to compositions, to reports and thesis work. This progress will cover a period of years. The forms of hand-work will vary with the ages of the scholars and the work will be adjusted to their abilities. To command their respect it must

not be beneath them. While tasks can be given to the younger pupils which are not beyond their powers, work must be found for the older scholars which is worthy of them. Advanced geographical, historical, and literature work will abundantly challenge, while it need not discourage, their efforts. To command the interest the work must be varied. It must not be pressed to the point of weariness. It must be broken into sections so as to maintain the interest by enabling the scholar to produce completed work at frequent intervals. The work must be just enough to give the scholar a definite task without demanding too much time. It must appeal to the esthetic sense. Finally, and this is fundamental, the spiritual aim and emphasis must never be overlooked.

Types of Hand-work

I. Geography Work.
   1. Physical Geography.
      To give the setting of events.
      1. Map modeling.
      2. Map coloring to show physical features.
   2. Descriptive Geography.
      To give the site of events.
      Map marking to locate places.

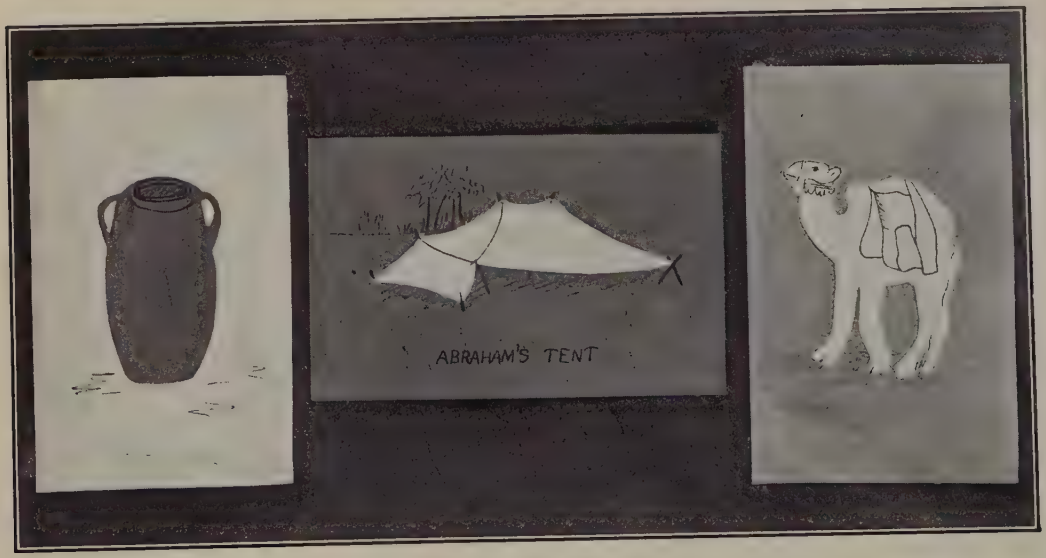
3. Historical Geography.
   To give the sequence of events.
   Map marking to locate events.

II. Illustrative Work.
   To picture an event or story.
   1. Paper-tearing.
   2. Descriptive and symbolic drawings.
   3. Sand-table picture work.
   4. Model handling and constructing.

III. Written Work.
   To record events and impressions.
   1. Note-book and scrap-book work.
   2. Written answers to questions.
   3. Thesis work.

IV. Decorative Work.
   Designing, lettering and illuminating.

V. Museum Work.
   Collecting and constructing illustrative material.



Illustrative Work

Paper pictures outlined by the instructor and cut out by the scholar

3

Hand-work and the Lesson Plan

Hand-work is one of the methods of the recitation and is to be used in connection with all other methods. It is not something added to the lesson, it is a vital part of the process which leads up to the lesson. Its place in the teaching process and its relation to the lesson purpose can be shown best by outlining the steps in a lesson plan.

A lesson plan as a rule of action must not be of cast-iron fixedness. It must be made of lead so that it will bend. In common with most other rules, a complete plan applies to average conditions which, like average scholars and average teachers, do not exist. Some of the elements may be extended, some will be eliminated at times. Every teacher knows that a vital question which arises spontaneously has the right of way. Nevertheless, a lesson plan is an orderly method of procedure. Any law is simply a statement of the way things act. It will be a help to analyze the processes, for so we shall accustom ourselves to think along natural lines of action.

Each class session must have a definite object

in view. A teacher is a guide into the realm of truth. A guide is one who knows whither a given road leads and where it ends. Knowledge of the further end constitutes him a guide. The starting-point is obvious—it is directly before one. The unknown terms are direction and destination and it is the function of a guide to supply that lack. He knows the entire road and the time required to traverse it. He knows, too, the camping-places by the way and the stopping-places for rest and vision. To carry out the figure, a series of lessons is a map of the entire route; any specific task is one day's journey.

What is a Lesson?

A lesson is a truth or a principle of life and is expressible only in the terms of the inner, spiritual world. The lesson material is found in the facts of the outer world taking the form of the story or incident, the history, or the literature under discussion. The agencies of the lesson are the mental activities of the teacher and the pupil acting in co-operation. The purpose of the lesson presentation is to arouse a moral impulse to reproduce in life the truth expressed in the lesson material.

The lesson must be clearly distinguished from the material. The lesson facts bear the same

relation to the lesson truth as the telescope does to the star. For example, the lesson would not be the story of the Good Samaritan, the lesson would be the truth of human brotherhood. Through the lens of the story we see the truth. A lesson plan, therefore, is the marshaling of any given facts, real or imaginary, to impress a principle of life. The steps in the process may be reckoned as four.

Steps in Planning a Lesson

First, the lesson selected. The determination of the truth to be impressed is the initial step. All that is done in the class finds its culmination and its justification in the lesson purpose. Unless the teacher knows the point of arrival he cannot be a guide. The lesson aim will be clearly formulated in the teacher's mind and will be chosen with reference solely to the needs of the scholar. One cannot throw a stone till he grasps it. Furthermore, each lesson will be the expression of one truth. A class study must not be the following of lines of truth radiating from a center, fan-like. Going everywhere, one arrives nowhere. Rather the study will be like the bringing of a beam of light to a focus as through a burning-glass. Without a single, clearly defined aim all

effort will be futile. As one of our own poets has put it,

> "Life is an arrow, therefore you must know
> What mark to aim at, how to bend the bow.
> Then draw it to its head and let it go."

The determination of the end sought would involve the selection of the most appropriate material, but where a uniform lesson is followed the teacher will select from the possible truths in the given passage the one best adapted to the ages and spiritual experiences of the class.

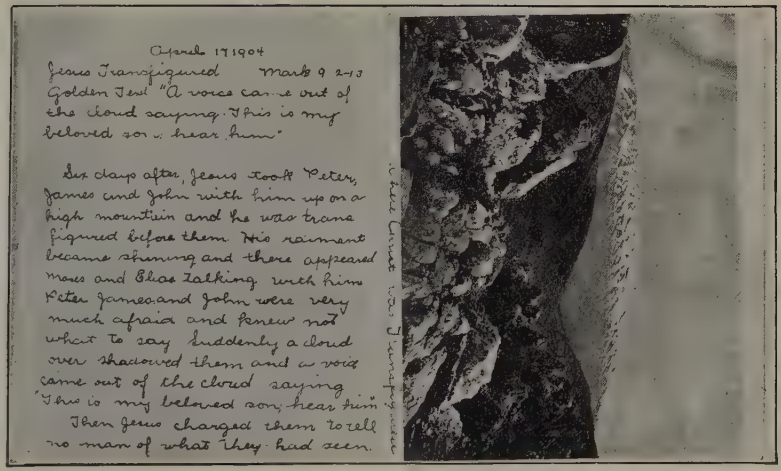
Second, the lesson approached. The truth selected, the next step is to prepare the way for its presentation. The active co-operation of the scholar is absolutely essential. Therefore his interests must be aroused. Interests are no mere whims or fancies. They are the hunger of the soul, the spontaneous longing of the spirit, the sum-total of the impulses which naturally move one. Interests are the point of contact and the appeal to the interests is the finding of this point. Contact is gained through a story, or a picture, or an illustration, or a question. The purpose of this is to connect the experience of the scholar with the truth to be impressed. Next in the line of approach is the gathering together of the known facts which bear upon the lesson aim.

This is called correlation. Its purpose is to enrich and to enlarge the lesson by bringing into the field of vision whatever there is in the scholar's experiences or whatever he can garner from his previous studies which have a bearing upon the truth to be impressed. The purpose of the approach to the lesson, through both contact and correlation, is to connect the scholar with the lesson truth and not with the lesson material. This done, the class is ready for the next step.

Third, the lesson presented. The interests aroused, the activities quickened, the related facts and truths having been grouped together, the material of the present lesson will be introduced. In the case of younger scholars this will be by means of the story usually. In the older classes nothing can compare with the development method. By the blending of questioning and instruction, the finest of arts in teaching, the facts of the story and the history or the argument of the literature before the class will be drawn from the scholars themselves. Where home work on the advance lesson has been done and the lesson facts are already known, the material, nevertheless, can be made new and fresh and interesting by the art of vivid picturing and by bringing into relief the salient points by unex-

pected emphasis. Back of the lesson story is the lesson setting, and surrounding it are the lesson parallels. Parallels are different accounts of the same event, or events of a like nature, introduced for the sake of comparison and emphasis. The setting clarifies, the parallels intensify, the lesson: the one gives color, the other strength. Knowledge of contributing events, the places, the occasion, the customs of the people, makes the story real and vital and is essential to a grasp of the facts. The mastery of the facts is tested and attested by the final step.

Fourth, the lesson expressed. However perfectly the teacher may have mastered the facts, with whatever insight he may have caught the meaning, however vividly he may have pictured the lesson, there has been no teaching whatever unless, in his own way and words, the scholar can retell the facts and express the thought. This is the point for the formulation of the lesson aim. From the beginning it has been in the mind of the teacher and all the work has led up to its expression. Yet here, too, the teacher must follow the lead of the child. He must practise what Trumbull called the duty of striving to render oneself useless. All he can do, and this is the test and crown of his work, is to aid the


April 17 1904
Jesus Transfigured Mark 9 2-13
Golden Text "A voice came out of the cloud saying: This is my beloved son: hear him"
Six days after, Jesus took Peter, James and John with him up on a high mountain and he was transfigured before them. His raiment became shining and there appeared Moses and Elias talking with him. Peter James and John were very much afraid and knew not what to say. Suddenly a cloud over shadowed them and a voice came out of the cloud saying "This is my beloved son, hear him"
Then Jesus charged them to tell no man of what they had seen.
Christ on Transfiguration

Note-book Work

Narrative work with pictures

pupil to state the truth for himself. Patterson Du Bois says with profound insight: "Teaching is enabling another to restate the truth in terms of his own life." This will naturally grow out of a discussion of the principles involved, or an analysis and an estimate of the persons portrayed. For instance, deciding what they would do in given situations to-day. But the only thorough restatement of truth is in the actual deeds of living.

For the fixing of the story and for the deepening of the impressions, the expression should be made manually as well as orally. Several forms of hand-work are applicable. Illustrative or narrative work will re-enforce the verbal statements. But this brings us to the main question—the place of hand-work in the lesson plan.

The Place of Hand-work in the Lesson Plan

At several points hand-work can be introduced. Some forms in the nature of the case are home work, but others intrinsically belong to the lesson period. They are in themselves a means of presentation or expression in the class.

Under the approach to the lesson would be grouped all work which brings the scholar up to the present study. This would include home work on the advance lesson. Written answers

to questions or the final form of notes taken on the study of the previous lesson, could be reported and discussed at this point. Here, also, in historical studies would belong such geography work, in the form of map coloring and marking, as would bring the narrative up to the present period. Properly speaking, this is review work, but is legitimate here if the period covered be not too long. A survey of the events intervening between the lessons or a still broader sweep may be necessary, and for such a purpose nothing is better than historical geography. The locating of events upon a map and connecting them by lines to represent journeys is the easiest possible way of fixing them in the memory.

The change from the approach to the presentation of the lesson is not abrupt; they shade into each other, and in historical geographical work the new work is simply the extension of the old. A given point having been reached, the journey continues and so the lesson facts emerge. The lesson facts will be developed in the class. In Acts 8 the story of the first extension of Christianity beyond Jerusalem is told. Verses 5, 26, and 40 give the route of Philip's journey. The rest of the chapter tells the occasion and the incidents of the journey. Plainly, the journey is the frame of the

story. With the Bible and maps before them, the class will outline and trace the journey in its different stages, and in the very doing of it the story will unfold. The setting of the events in historical study will be shown by physical and political geography work. This involves either relief work or color work on a surface map, or both. Being broadly introductory, the work demands, but will abundantly reward, the giving to it of plenty of time. Allied to this is thesis work or papers on the times or the general situation, such as a study of the Roman world in the time of Jesus. In the older grades preparatory work, which, strictly speaking, means giving the setting of events, demands on occasion the entire lesson period. In story work the different forms of illustrative methods will make clear the details. Picture work, sand molding, model handling, drawing, are all so many means of making the lesson real and lifelike. But these things must not be made more prominent than the truth to be impressed.

The expression of the lesson by hand-work will cover both the recording and the interpreting of the material. Interpretation can be in the form of symbolic drawings or of analytic character studies. Narrative note-books, with pictures,

maps, drawings, historical outlines, decorated, possibly, with illumined titles and tables of contents will be the norm of class work. After every lesson the scholar must be given the opportunity to draw a picture, write a title or a text or otherwise summarize the lesson and so to reproduce it. If his work is kept in a permanent and an attractive form, on cards or in a book, it will be to him always, to the degree that he has put himself into the work, a record not of facts only, but of that which lies deeper than the facts, a record of work done and of spiritual impressions.

Outline of a Lesson Plan with Appropriate Hand-work

I. The Lesson Selected.
   Determination of the aim.
II. The Lesson Approached.
   1. Point of contact.
      Interests and activities aroused in the direction of the lesson truth.
   2. Correlation.
      Grouping the known facts related to the lesson truth.
      Hand-work.
      Geographical or written summary.
      Home work on the advance lesson.

III. The Lesson Presented.
  1. The setting.
    Places and background.
      Hand-work.
        Physical and political geography.
        Reports.
  2. The story or events.
    Hand-work.
      Historical geography.
      Illustrative work.
  3. The parallels.
    Hand-work.
      Reports.

IV. The Lesson Expressed.
  1. Oral expression.
    Discussion of principles.
    Formulation of lesson truth.
  2. *Manual expression.*
    Symbolic and descriptive drawings.
    Recording of facts and impressions.
  3. Moral activities.
    Missionary and philanthropic work.
    Work for school and church.

4

Geography Work

Geography and History

The first chapter in the history of revelation is the story of the land of Palestine. The second is the story of the people who made the land their home, how they lived and with whom, what they did and what they thought, and why. The background of the message of the Bible is the history of the people who wrought out its truth. The background of the history is the geographical setting which made the history what it was. The story of the Hebrews is the romance of history, but Israel's place in the world is determined to a significant degree by her place on the world. The story of the empire of the "sea girt isle" has not the more been modified and directed by England's geographical position than has the story of Judaism taken its form from Judah's isolated yet ever imperiled mountain home with its boundaries of desert and valley and plain in the very center of the throbbing life of the ancient world. The mountains and springs, the fields and crags, the valleys and lakes of Palestine, its homes and its tasks and its enemies, equally with the abiding Spirit

of its God give form and color to Israel's message to the world.

History and geography are vitally related and the study of them must always be interwoven. Geography, except as the theater of events, is abstract and uninteresting. History, apart from its setting and background, is unintelligible. History makes geography practical because it reveals the hills and plains as the homes of men and the scene of stirring events. Geography gives history vividness and reality, and this is its chief value in Bible study. In its light the men of the Bible stand out as real men who lived in our world and won their crowns as we must win ours. Bunker Hill and Missionary Ridge are not more significant than Mt. Tabor and the Hill of Zion, nor have they touched modern life more vitally.

Forms of Geography Work

Proceeding from the general to the more specific aspects of the study, Bible geography work will follow three lines; physical geography, political geography, and historical geography. A physical map will show the configuration and the character of the land, whether it be mountainous or a plain, broken or level, arid or fertile,

and upon all these things depend the characteristics and the character of the people who live there. A political map will show the relation of the different nations to each other. A historical or an event map will locate events and show them in their sequence. Systematic study will require of the scholar the making of these three kinds of maps.

Physical Geography Work

No surface map can by any possibility take the place of a relief map in the study of Hebrew history. Physical geography at once determines much of the history and interprets many of the stories of the Bible. Palestine has been called a miniature continent. Confined within narrow limits by the desert, the sea, and the mountains, marked by distinctive features, it seems to be as peculiar among the lands as its people among the nations. Within its restricted boundaries are the widest contrasts in physical and climatic conditions. Tropical verdure and snow are within sight of each other. Widely different types of men and life exist side by side. On the east Israel faced the desert and the desert men. On the west fertile plains and men from all the known world lured and imperiled them.

The Physical Features of Palestine

There are five distinctive physical features of Palestine which have molded its life and its history; the coast plain, the central range of mountains, the Jordan Valley, the eastern plateau, and the Plain of Esdraelon.

The coast plain forms a zone of about twenty miles in width, populous and fertile, its roads the highways, its fields the battle-fields, of the world.

The central range extends north and south from the desert plateau to the Plain of Esdraelon. Beyond Esdraelon the hills of Galilee extend the range till it merges into the Lebanon Mountains. This forms another important zone from 1800 to 2500 feet in mean elevation. South of Carmel the range is separable into two divisions with distinct characteristics, Samaria and Judea. Samaria is fertile and attractive, with wooded hills rich in springs of water. Judea is rugged and repellent, with rocky hills and deep narrow ravines. Samaria lay open to friend and foe, and was the first to yield to the influences and to fall before the attacks of the outer world. Judea, the land of the shepherd, bordered by deserts on two sides, produced a finer though narrower type of men through the very struggle its isolation and ruggedness imposed.

The Jordan Valley is more than a valley, it is a chasm which dips southward for a hundred and fifty miles and ends in the lowest and deadliest sea on the face of the earth, 1300 feet below the level of the Mediterranean Sea.

Rising abruptly from the valley to the height of the central range, the eastern plateau stretches out to the desert.

The Plain of Esdraelon breaks through the central range and connects the coast plain with the plain of the Jordan. The story of Esdraelon fills some of the fairest and most significant pages of Hebrew history.

The Isolation of Judah

The Eastern plateau and the Jordan formed the bulwarks of Judea on the east. Upon the central range the men of Judah, who preserved the Hebrew nation, wrought out their destiny at once in touch with all nations yet severed from them by their hills. For the coast plains, the home of alien people and the highway of the commerce and the armies of the world, were a perpetual menace and a standing challenge to their national life and religion. At the same time, though the current of the world's life flowed directly beside them, they were sufficiently isolated

to develop their own life. The isolation of the land gave to Israel a sense of separateness and security. Hemmed in by the desert and the sea and the surges of war, the Jews could expand but one way only—upward, and they have given to the world its dominant religion. In the fulness of time, when the noblest of Israel's sons could discern the spiritual realities and welcome the Christ with his message of brotherhood, her gospel, like the streams from her mountain heights, flowed down to the coast and out to the sea of the wider world.

A Relief Map and Bible Stories

How make all this clear to the children? Let them picture it themselves. Here a sand-table is invaluable. A relief map made in sand will bring out these features clearly. Let the class model the map of Palestine. With its wonderful truth of God's providence, that will be the lesson for the day. Photographs and a relief map will guide them and stereographs will show the landscape in true perspective. As they fashion the sand into hills and plains and trace the roads where caravans and armies have jostled each other, the Bible story will be instinct with life.

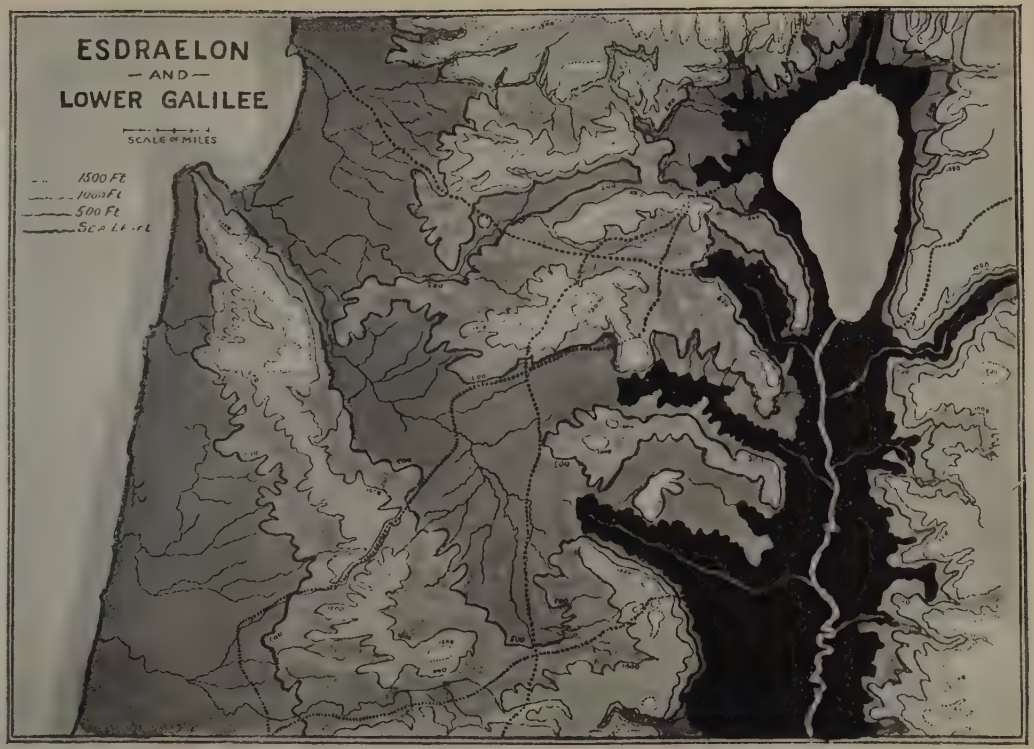
The geographical setting of many of the Bible

stories as shown by a relief map will clothe them with new meaning and beauty.

Winding down from the heights of the Judean plateau to the coast plains are three or four rugged valleys. In the glens and broader sweeps of these natural highways, and about their caves and crags, the border wars of Judah have been fought. Some of the stories that make the strongest appeal to a boy's heart have both their home and their interpretation in these defiles. Every boy knows and admires Samson and David. In two of these gorges they played their tricks upon their foes, wrought their stratagems, and found the one his undoing and the other his crown.

The scene of the giant's challenge and of David's heroism in the Vale of Elah can easily be pictured in the sand with the aid of maps and photographs. A narrow plain at the juncture of two deep valleys, cut by two brooks, surrounded by the hills among which the two armies at once confronted and were protected from each other, was the setting of one of the most dramatic stories of the Bible.

Similarly, the scenes of Samson's boyhood and exploits can be reproduced. The geography interprets the moral tragedy. Among the foothills be-



Physical Geography Work

tween Philistia and Judea the Vale of Sorek broadens out to form a kind of basin between the hills. Just above it was the home of Samson. The boy grew up as Jesus did, sheltered and uplifted by the hills, yet within sight of a rich and varied life. Below him the lower hills and plains dipped toward the sea. A few miles away were the Philistine cities and the great caravan route between Egypt and the East. He could almost see the grain-fields of the Philistines which once he fired with firebrands tied to foxes' tails. How he played the man and the fool and lost at last his strength and his chance, how he yielded to the allurements of the plains and declined the challenge of the hills, can be told and shown over the sand-table with pictures as in no other way. "And so from these country braes to yonder plains and the highway of the great world—from the pure home and the mother who talked with the angels, to the heathen cities, their harlots and their prisons—we see at one sweep of the eye all the course in which this uncurbed strength, at first tumbling and sporting with laughter like one of its native brooks, like them also ran to the flats and the mud, and, being darkened and befouled, was used by men to turn their mills."

The physical geography as shown on the sand-

table will interpret the story of Barak when the stars fighting in their courses made a quagmire about the River Kishon and Deborah sang the Star Spangled Banner of Hebrew history; the story of Gideon and his stratagem when he tested his men and took only those for his night attack who were vigilant and refused to drink headlong but lapped the water as they went, with weapons and eyes alike toward the possible enemy. The annals of warfare contain no more heroic deeds than that of Jonathan at Michmash where he scaled the height almost single-handed, and of David when he took the stronghold of the Jebusites which towered over two hundred feet above the valley, and which they thought could be defended by the blind and the lame. "Nevertheless David took the stronghold of Zion." What that "nevertheless" means only a relief map and a stereograph can show.

The messages of Amos and Jeremiah with their undertone of solemnity and doom, yet breaking out in a note of triumph telling of the wilderness blossoming as the rose, can be appreciated only when we remember that they lived face to face with the wilderness of Judea falling broken and chaotic down four thousand feet to the depths of the imprisoned sea, wild and threatening, awe-

inspiring, yet suddenly, as by a miracle of the grace of Nature's God, breaking forth in verdure after the winter rains.

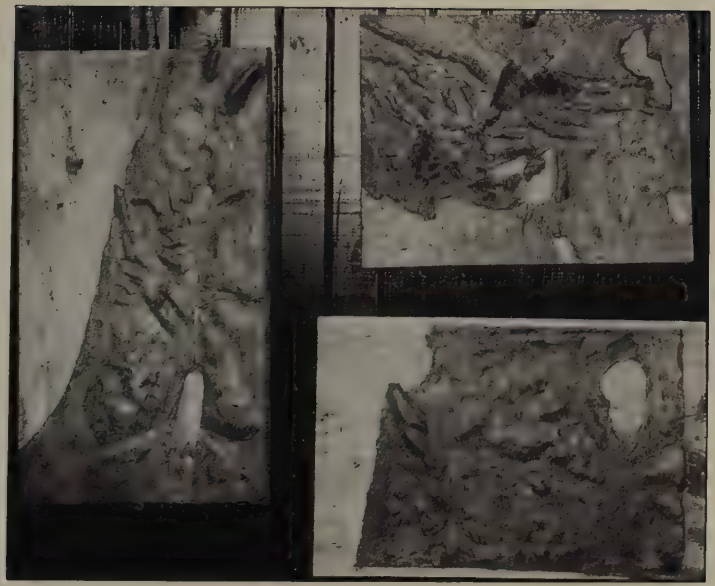
A most valuable map for either Old Testament history or the life of Christ, is the map of the region of Esdraelon. Many of the most inspiring of the Old Testament stories are centered there. On those hills and plains Jesus grew to manhood, and there were seen—there, with the aid of stereograph and sand-table, is seen—the setting of most of his mighty works. The temptation of Jesus, which is his own story of how he met the crisis in one supreme moment of his life when he faced his mission and must determine his course of action; whether he should compromise with the world forces or should obey the law of the cross, becomes real in the light of the environment of his boyhood. In all reality the world was spread before his vision from the hilltop behind his village home. Caravans and soldiers from Rome and from the ends of the earth, his nation's priests and Greek scholars, prodigals going to the far country and merchantmen seeking goodly pearls, traveled along the roads that almost passed his doorway. And before him too were the scenes of his nation's noblest triumphs and of the visions of the early

prophets. What Jesus saw, how he struggled between alternatives of action, the spirit of the Empire and the spirit of the prophets' vision contending for the mastery, how he conquered through belief in the supremacy of spirituality and set his face steadfastly toward Calvary,—all this becomes real before a relief map of Esdraelon.

Modeling in Clay and Pulp

In making a physical map the scholar works in three dimensions. The materials ordinarily will be sand, plasticine, or pulp. In addition to actual relief work color work can be done on a surface map by filling in contour lines to show the physical features. For regular class work, sand and color work will be sufficient. For special work, the clay and pulp maps are exceedingly valuable. Paper pulp has some points of superiority over the composite clay or plasticine. It hardens and can be colored, but is not so easily handled.

Plasticine is a clay mixture which does not crumble or harden. It is of the consistency of putty and is worked with ease as it softens in the handling. It is laid on thick cardboard. After the map is finished the water surfaces are colored blue. The disadvantages of this material



Physical Geography Work

Maps modeled in plasticine. Palestine, Bible lands and Esdraelon

are that it remains soft and that no color work or marking with ink can be done.

Pulp maps are valuable where minute details are not desired. The pulp must be rag pulp and can be secured from any writing paper mill. The pulp comes in sheets and is prepared by soaking a small quantity in water for a few minutes then picking it apart by hand, or by stirring it rapidly in boiling water. Each scholar should have a pan of the pulp and a sponge with which to press the pulp into place and to take up the excess of water. The pulp is molded best in trays. Trays made of poplar wood, with a rim about half an inch deep, are very satisfactory. The wood does not warp much, and the pulp adheres just enough to dry perfectly flat. When dry the map is glued to cardboard cut to the size of the map. While the map is wet, if desired, it may be tinted either to intensify the elevations, or to show the areas of fertility and aridity, or to indicate political divisions. For a physical map may be made, at the same time, a political and a historical map by outlining boundaries and by marking it to show journeys and events. Ordinary dyes, much diluted, may be used for coloring the pulp. The effect is better if the maps are slightly tinted rather than vividly

colored. If the session is too short for making and coloring, the latter may be done the following session. The maps can be tinted after they have dried upon the trays, but then time will be lost in mounting them. They cannot be glued to the cardboard until perfectly dry.

Some very good work can be done with a combination of pulp, flour, and corn-starch. The pulp should be fine. It can be made by soaking ordinary blotting paper. Indeed, blotting paper makes most satisfactory pulp for all purposes, but is expensive. Take a large sheet of blotting paper, soak and macerate it till it becomes a pulpy mass, then mix it with a paste made of equal parts of flour and corn-starch till it is of the consistency of soft putty. The map can be molded directly on a cardboard base on which the water lines have been traced. The paste will make the map adhere perfectly to the cardboard when dry. It dries with a surface firm enough to take ink lines or paints. The disadvantages of this material are that it is harder to prepare, that it quickly becomes sour, and that it is not as clean to work with. It is admirable for special work outside of the school session. It can be molded almost as readily as clay and will not shrink.

Map Coloring to Show Physical Features

Elevations can be shown by color work on a contour map. There are two series of maps available, the Hodge and the Bailey maps, on which the elevations are indicated by contour lines. The spaces between the lines are filled in by the scholar with different colored crayons or with water-colors. This work is sufficiently difficult to demand close attention and the finished product is absolutely accurate and, if a pleasing color scheme is adopted, it is a beautiful piece of work. The Hodge maps come in two sizes, a small size for note-book work, and a wall map size. The large size offer opportunities for class or club work for the school. The maps suggest their own color scheme. The Bailey maps are published in note-book size only. There are two subjects, Palestine, and the Plain of Esdraelon and lower Galilee. Five gradations of elevation are marked. Including a blue for the water surfaces, six colors, therefore, will be needed. Among the attractive color schemes for the five elevations are a series of browns ranging from light to dark, or a series of greens and yellows. In the latter case the lowest levels could be dark green, the coast plains olive green, the foothills light green, the plateau gold ochre, and the highest points yellow. These

maps can be mounted in note-books with the series of political and historical maps. This work will follow relief work on the sand-table and in the regular class work these two media are all that will be required. The drill in relief work can be given in sand and the coloring will produce accurate, attractive and permanent work for mounting. Modeling in pulp and plasticine is valuable for special or extra work and the maps can be used as models for sand-table work.

Modeling in Sand

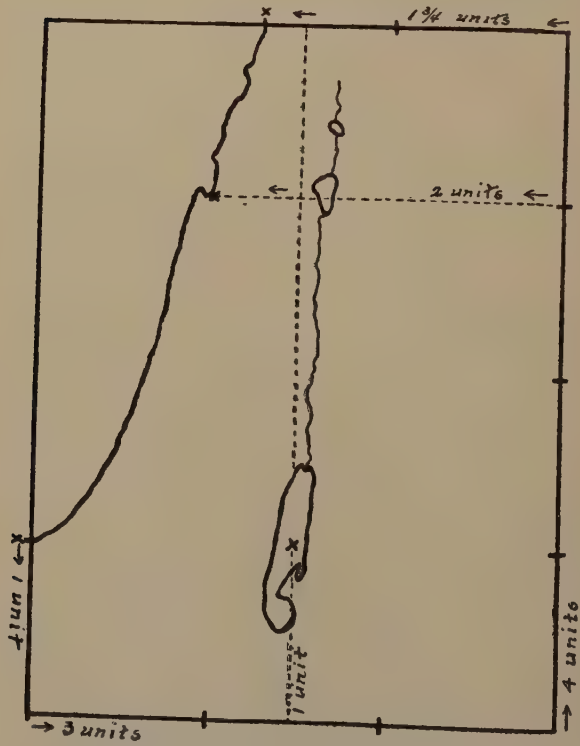
For regular class work nothing can take the place of a sand-table. The area is large enough to show details of formation, several can work at once, corrections can be made instantly, and the material is clean. The material should be white beach or builders' sand. Nothing that contains clay, like molders' sand, should be used, as it becomes mud when wet. When a map is made it may be kept for some time by repeatedly sprinkling the surface. It will dry into a kind of crust. The most convenient shape for a sand-table is the proportion of three to four, specifically, 36×27 inches. A tray of that size which will stand on supports is all that is necessary. The bottom should be of narrow pine flooring, tongued

and grooved to prevent warping. The rim should be about five inches deep. The bottom may be painted blue to represent water when the sand is brushed away. The scholar should make five maps in the course of historical studies: 1. The Old Testament world; 2. Sinai and Palestine; 3. Palestine; 4. Lower Galilee and the Plain of Esdraelon; 5. The environs of Jerusalem. A map area of the proportion of three to four is exactly right for the making of all these.

The Map of Palestine

The main points to be considered in the outlining of maps are the fixing of guide points and the determination of a scale. Two or three guide points can be fixed in the teacher's mind or marked upon the edge. The rest is easy. The following is a simple key for outlining Palestine on either a sand or a surface map. Take any unit of measurement, and let that unit be the length of the Dead Sea. Lay down vertically one unit, to the right three units, up four units, to the left one and three-quarter units. A curved line, broken by the tip of Carmel, from that point to the point of beginning will be the coast. The Jordan River will be only a trifle to the right of the exact middle of the map

area. From the center of the bottom line measure up one unit to the center of the Dead Sea, one



The unit of measurement is the length of the Dead Sea

unit long. From the third point on the up line measure exactly two units to the left to the bay

at the foot of Carmel. The line to that point will bisect the Sea of Galilee. In making the map of Palestine a false bottom can be put in the left-hand upper section of the table to occupy the space of the Mediterranean Sea. This will permit the lowering of the Jordan Valley below sea level. A vertical scale can be marked on a stick to guide in building up the elevations. The scale, obviously, must be much exaggerated, for the relief work must produce the same effect upon the eye as we look down upon the map as would be produced upon the mind by standing actually in the valleys and looking up. For work on an area 27×36 inches the scale would be a quarter of an inch for 500 feet.

Other Maps for Historical Study

Diagrams are also given for the making of other maps on an area three by four. The fixing of a few starting points on the map area will make the tracing of the outline a very simple matter. On the map of lower Galilee and Esdraelon notice that the coast line begins in the extreme lower left-hand corner and extends inward on the upper edge one unit; that a horizontal line one-third down from the top will pass through the center of the Sea of Galilee and will just

miss the bay at the foot of Carmel; that the western edge of the Sea of Galilee is one unit in from the right-hand edge; that Nazareth is in the exact center of the map.

Lower Galilee and Esdraelon. On a map area 3 by 4
The unit of measurement is the length of the Sea of Galilee

On the map of the Sinai Peninsula notice that Sinai and Egypt occupy nearly three-quarters of the area from south to north; that the top of the Dead Sea is one-quarter of the distance from the top, and that its center is on a line with the middle of the horizontal coast line.

On the map of the Old Testament World notice that the Mediterranean Sea occupies one-

Sinai and Palestine. On a map area 3 by 4
The unit of measurement is twice the length of the Dead Sea

third of the vertical space a little to the north of the center, and extends about one and a half units in toward the right; that the tip of Sinai is one unit to the right; that the Euphrates River

extends half the distance to the left and clear to the top of the map. This map is of utmost importance in advanced work to show the position of Palestine between the great world empires. The opening chapters of Smith's Historical Geography of the Holy Land should be read by all the older classes.

The Old Testament World. On a map area 3 by 4

For the relief work model maps are needed. Relief maps of the Old Testament World, Sinai and Palestine, Palestine, Lower Galilee, the Lake of Galilee, and Jerusalem are available. The colored contour maps of Palestine and Lower Galilee are themselves guides for sand modeling.

Historical Geography Work

A political map outlines boundaries and shows the relation of nations to each other. A series of such maps, colored with a consistent color scheme, will show the sweep of history in color. The maps will give the general course of the history by showing successive political changes. The expansion, contraction, or disappearance of any color will indicate the rise or fall of the nation it represents. Each map in the series may be used as an introduction to the historical study of that period. The purpose of these maps is not to teach geography but history, and the water lines and boundaries are outlined for the scholar. As with the physical contour maps, the pupil's work is merely to fill in the outlines in accordance with the color scheme. Each nation will have its own color. Crayons are better than water-colors for scholars' use. The work is clean and it can be done in half the time required for water-colors. Usually a map can be done in from ten to twenty minutes. While the colors are being laid on the teacher explains the significance of the work. Thus a preview of any period is given as a preparation for detailed study. A series of fifteen maps outlined for color work, covering the entire Old Testament history, has

been prepared by the author for use in historical note-book work. Three maps of this series done in color are shown in the frontispiece. A summary of Old Testament history to accompany the maps is given in Appendix C, page 152.

In the narrow and specific use of the word, historical geography consists in marking events upon a map to locate them and to show their sequence. For instance, a historical map could give the plan and order of a campaign. The placing of events upon a map gives a sense of reality to the pupil and the expression of history in the terms of geography is an invaluable aid to the memory. It correlates the ideas of time and space. Historical map work is specific rather than general, and has to do with events instead of periods. It deals with sites instead of areas and the work is map marking as distinct from map coloring to express general ideas. It is the kind of work to be done in presenting the new material in the lesson study.

Historical Work on a Sand Map

The map marking can be done on a relief map and in some instances the physical characteristics will give meaning to the events. Take the

period and events of the Exodus. The fact that the journey is taken through a desert and an arid region interprets the whole narrative. The fundamental moral lesson of that period is obedience. The perils of the desert are hunger, thirst, the enmity of desert tribes, and distrust of themselves and the power of God. In the first stages of the journey the Hebrews learn that if they obey their hunger will be satisfied and that water will be provided for them. At Rephidim they learn that God will protect them in battle if they be true to him. At Kadesh-barnea they give way to distrust and fear and are shut out from the land of promise, as is every one from every promised land who yields to fear. So by map marking the successive experiences are traced and interpreted. Here again a sand map can be used very profitably. Whenever it is possible the journeys or events should be marked upon the sand map and then be reproduced by the scholars upon their surface maps for mounting in their note-books. The method will be to develop the facts from the record and have the different scholars mark the maps. Some can work while others criticize. The advantages of the sand-table work are, the larger area to work upon, ease of correction, and the opportunity

for photographic and stereographic illustration. A sand-table and a stereograph seem made for each other. Saving only the absence of color, looking through a stereoscope is like looking out of a window. Scholars can walk around a map and in imagination stand upon a given place and looking through the glass see the locality as it appears to-day. This sand-table work is only introductory and the markings should be reproduced on the note-book maps. The large map is used for ease and vividness in presentation. Where a sand map is not available, the journeys can be developed in the same way and traced directly upon the surface maps, or they can be put on a blackboard and copied.

The Scope of Map Marking

Map work can be done throughout the entire course of Bible history. The lives of David and of Jesus can be placed upon a map. So, too, the campaigns of Joshua or Sennacherib; the ministries of Elijah, or the early Apostles, or Paul. A series of such maps will be the outline of the history. Each one could be used as a review or a preview of the period, and would be the basis of the oral or written work in class instruction.

5

Illustrative Work

Illustrative work is the process of picture making. A picture is a representation or a symbol of a fact or a truth as a whole. Its purpose is to give a vivid and an accurate mental impression. It is an appeal to the imagination. The prayer of a seer of olden time, "open [thou] his eyes that he may see," may be taken as the primary purpose of a teacher. The ultimate purpose is to inspire the reproduction in life of what the scholar sees. Broadly speaking, word painting in the form of the story is a phase of picture work in that it presents to the mind of the child a mental picture as a concrete whole. So also is dramatic or action work. When a child through his play reproduces in pantomime any aspect of the life about him he is making for himself a picture which contains all the elements of unity. Many stories and nature studies can be enacted in childhood play. The little child, through his imitative play, can enter into the life of the butterfly or the squirrel, or can make real the story of the shepherd seeking the lamb which had strayed, or of Ruth gleaning in the field, and

such work is a valuable form of expressive activity in the Beginners' classes. The scope of this discussion includes only the manual form of picture or illustrative work. Rigidly considered, illustrative work is the making of illustrative material such as a picture, a drawing or an object, which is a picture in the solid, to make clear the details of a story or to express something of its meaning.

Art is both descriptive and interpretative. It may seek to depict form and appearance, to express mere actuality like a study in still life. But far more, a work of art expresses vitality, emotion, and thought. A true illustrator of life, whether he works with pencil, brush or chisel, is an analyst rather than an annalist. What applies to the complete forms of artistic expression applies also to the cruder forms, to the child in his struggles, as well as to the man in his achievements. The point of insistence is that it be a true expression of the inner life.

Forms of Illustrative Work

Descriptive illustration in Sunday-school work is necessary to give a knowledge of the details of the story. A vivid picture is essential to the comprehension of the truth. This will be gained by picture pasting, the handling and

making of models, sand molding and descriptive drawing. Descriptive occupation serves the same purpose as language in making known what has been perceived. It simply tells something. But by this means the child tells what he sees better than he can in words, and his illustration possesses a unity which his verbal statement would lack. But the work must not end with description. If the hand-work simply gives vividness to the conception the greater care must be taken to encourage oral or written expression of the lesson truth. The element of interpretation may be expressed by the hand-work itself through pictures and symbolic drawings. Then, too, the associations which cluster around the models and pictures when the stories connected with them are told with strength and winsomeness will make them vital, for they will then be symbols of stories and impressions.

Paper Tearing

Broad work with surfaces, such as folding and tearing, is the earliest form of illustrative hand-work. This is simply the fashioning of an object to recall a story or a truth. The form of a steeple and side of a church will recall the lesson on worship and reverence, a harp will remind

the child of the story of David, and so on through a long list. Cutting and tearing trains the child to look for essentials instead of minute details and leads to definiteness.

Drawing

Another early form of illustrative occupation is drawing. Very crude drawings express very clear ideas and the child sees the picture that his imagination and not his pencil has drawn. Drawings may be merely descriptive or they may express an idea symbolically. A star or fruit will suggest the Christmas or the Thanksgiving story, for example. Sometimes action will be shown in the drawing, and the grouping of objects on the page, though perspective be lacking entirely, will express with perfect clearness the different actors and elements in the story. As is true of other hand-work for little children, the drawings express mass and outline, omitting details, and here again the unity of the story is conserved. Through this exercise the scholar learns to observe, to look for essentials and to think. Whether the picture shall be drawn at the close of the lesson or at the beginning of the following Sunday depends upon circumstances. No hard and fast rule can be given. Where a general lesson is

followed by class or group work whatever handwork is demanded would naturally be done in the class groups.

A picture should be shown in telling the lesson story. The showing of the picture will follow the story unless the picture itself be needed to make clear the scene. But even with the picture fresh in his mind the scholar will not copy the picture. His drawings will express his own ideas.

Sometimes the approach to the lesson may be made through drawings. The drawing of a tree shown in the accompanying cut was the point of contact in a lesson on God's care of his children. The scholars were asked to draw something that would tell how the parent squirrels cared for the little squirrels. The tree with a hole in it shows the squirrels' home. From that the lesson led to the larger truth of God's care of his little creatures and of us. Drawing work applies distinctively to the Primary department. In the older classes symbolic drawing can be used effectively but it will be supplemental to the narrative and history work and will bear the same relation to the written work as other pictures. The pupils must be given all possible liberty even in directed work, for only so can it be genuinely expressive. With some obvious ex-

ceptions, like the Christmas and resurrection stories, practically all the stories told in the earlier ages can be pictured in drawings.

A Typical Example

A detailed description of a series of connected drawing studies illustrating the creation story will be of interest, as it shows a method of applying this form of work. The first picture drawing is simply a mass of black on a bit of drawing paper to represent chaos; the second is a band of yellow with bands of brown below and of pink and blue above to represent the light; the third shows a line of blue for the horizon with a corner of brown in the midst of a mass of lighter blue to represent the emergence of the dry land; the fourth is a rough drawing of trees and grass. And so the different creative days are pictured. The drawings were mounted on sheets of dark paper with appropriate verses. The steps in the work are thus outlined. "On the Sunday after the teaching of the lesson 'God the Creator,' that lesson was reviewed by the superintendent of the department; the pupils were asked if they could make a picture to help them think of the time when darkness was everywhere, and the first picture was drawn. On other Sundays verses from Genesis 1 were read

and the verse to be illustrated was talked about. The pupils were asked of which part of the verse they would like to make a picture and which colored crayons they would need in order to make it. After the kind of a picture to be drawn and the colors to be used were decided upon the work was directed, that is, the pupils were told to place their papers in a certain direction, to take such and such a crayon, to draw a certain portion of the picture, and then to wait for the next direction. In this way confusion was avoided and the work was more thoughtfully done. During the drawing of some like number two the superintendent worked on the board while the pupils worked at their papers. The pictures were mounted one Saturday afternoon. One page at a time, each containing a typewritten Bible verse which had been illustrated, was given to each pupil and each was asked to select from his drawings the picture that helped him to think of the verse upon his paper. The verse was read to those who were unable to read. When the picture had been selected it was pasted in place by the pupil. The sheets were fastened by the teachers and cover pages were decorated in Sunday-school on Sunday in the half-hour preceding the class session. On each Sunday the hand-work followed the teaching

of the supplemental, and preceded the teaching of the regular, lesson for the day. The making of the books was the only hand-work attempted during the quarter."

Picture Work on a Sand-table

Illustrative work may be done on the sand-table and with models as well as by surface work. These two media give pictures in three dimensions. Sand modeling is valuable when the incident has to do with a landscape, like the crossing of the Jordan or the exploit of Gideon. The purpose here as with drawings is to provide expressive occupation for the child. He will mold the sand in the course of lesson development or he will model a picture after the story has been told. Sand pictures can be made in individual trays or on a large table. When the picture is a summary of the story the individual trays may be used. The story of the crossing of the Jordan has for its points of emphasis the vision from the hills, the march, and the altar about which they offered their prayers of praise and dedication. After the story has been told each pupil can fashion the hills and valley and altar and trace the course of the river which did not oppose them when their God led them. Ordinarily, however, sand-table

scenes will be used as illustrative material in presenting the lesson.

Where the lesson is developed over the sand-table, it is easy to lose sight of the end in the handling of the materials. The whole point of the exercise is to clarify the story by picturing its setting. The end is a spiritual impulse and time must be left for the formulation of the spiritual truth. The teacher must be the first to watch the clock. Yet when care is exercised many stories can be told over the sand-table with very great effectiveness. The parable of the two foundations can be made vivid by showing the rugged nature of the country which Jesus had in mind. No one would think of building his house in the gravel in the path of a stream which would be swollen to a torrent in a storm. Some of the strong contrasts in the word-picturing of Jesus, such as this and the utterly impossible conception to an Eastern mind of one refusing to admit his friend even though he came at midnight, suggest a most winsome sense of humor in Jesus. The situations he pictures sometimes find their way to the moral consciousness by provoking a smile. It is quite likely that he intended that they should, and so show the absurdity of their counterpart in the spiritual sphere, as if God, for instance,

could possibly be such an one as is pictured in the story. The story of the four kinds of soil, which we call the parable of the sower, is another landscape scene easily pictured in the sand. The details are a little hillside farm; a path beaten hard by the passing that way of many feet running through a field; the wayside from which the birds pick the sown grains; some of the soil very thinly spread over an outjutting ledge of rock; patches of thorns in the corners. The problem is how to make the whole field good soil. "Take heed how ye hear" is the moral emphasis as Jesus gave it. None of the soil need be hard or thin or crowded in the field of the heart. The fences can be mended, the pathway ploughed up, the ledge broken up, and the thorns pulled up.

The use of the sand-table in the study of the historical incidents where the geography interprets the meaning is alluded to in the chapter on geography work. A sand-table scene is valuable only as a means to an end. It is to be used as any other descriptive picture and with the same fidelity to the laws of proportion.

Picture Work with Models

Another but a closely related form of picturing work is the handling and making of models. The

Illustrative Work

The model of a house used to illustrate the incident of letting the lame man down through the roof

difference between a model and a sand-table scene is that a model is more specific. It is one detail of the picture except in the case of elaborate models, like the Temple, where the model is the whole picture. Sometimes the models can be used in connection with the sand-table to complete the picture. Models of a tent, house, sheepfold, well, or tomb set up on the sand-table will make an exceedingly realistic picture as a background for the story. The value of such work is twofold. It will quicken both imagination and memory. The model will give a vivid conception at the time of the lesson and will be a symbol of the event afterward. The model of a tent will suggest the stories of the Patriarchs and of the period of the Exodus. A sheepfold will illustrate and recall some of the fairest pages of the Bible. With an oriental house the stories of Elisha and the Shunammite, the healing of the man let down through the roof, Peter's vision, and many others will be given color and meaning. With the aid of a map and stereographs one can easily reproduce in sand a section of the wall of Jerusalem and Gordon's Calvary. Then let a model of the tomb on a small scale be placed in the sand-hill at the base of the cliff within a garden. And over that picture the story of the first Easter can be told.

The more elaborate models, such as the temple, the synagogue, and stadium, suggest a wealth of Scripture material for older classes. There are available small wooden models of all these at prices within the reach of every school. The temple shows the central sanctuary surrounded by the courts and groups of buildings in which all the Jewish life and thought and aspiration centered and which are the scene of nearly every New Testament event connected with Jerusalem. In a synagogue the first sermon Jesus preached in his boyhood home when he gave the program of his kingdom was delivered, and with the synagogue his early education and many of his later works are connected. The stadium is surrounded by a totally different atmosphere. It suggests the Greek games which inspire so many heroic passages in the writings of the apostles. The Isthmian games were counted among the glories of Greece. They were celebrated every second year. Only Greeks of pure blood who had done nothing to forfeit their citizenship could contend in them. They were the greatest of the national gatherings. Even when one state was at war with another hostilities were suspended during the celebration of the games. No greater distinction could be won by any Greek than victory in the games. He obtained

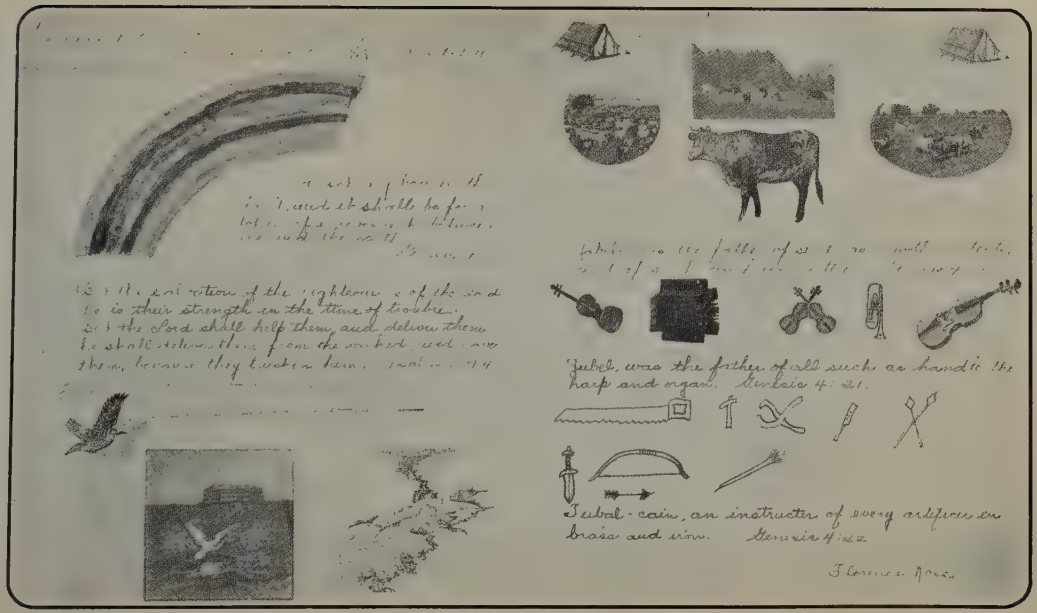
only a wreath woven of pine or laurel, which would soon fade away. But his honor would not fade away while he lived. He was welcomed home with all the honors of a victorious general, the walls of his town being torn down that he might enter as a conqueror, and his statue was erected by his fellow-citizens. The New Testament writers, and chiefly Paul, never tire of picturing the Christian life in the terms of the athletic arena. We are struggling for the mastery, and to win must practise self-denial; we are engaged in a boxing match to the death with the lower nature within us and must keep the body under; we are running the race, cheered on by the great cloud of witnesses, and will receive the crown from the hand of Christ himself, the Governor of the race, and forgetting all things that are behind, the training, the struggle for position, even the distance by which we have outstripped the nearest competitor, we press on toward the goal.

Whenever such models are used in class study, they should be made the basis of written work.

The Making of Models

A house, a sheepfold and a well can be molded in sand for temporary work. For permanent illustrative material, and for museum

purposes they can be cut from wood and cardboard. A tent can be cut from cardboard or, better, made of cloth stretched over nails driven in a bit of board. Simple solid objects, like a water-jar or a well or a tomb, can be made of wood of modeled in clay. Other simple forms are a scroll, a shepherd's crook, a sling, an oriental table and couch. Boys from the twelfth to the fourteenth years like collecting and constructive work and will be interested in making the objects to illustrate and symbolize the incidents studied. In some cases they will take pride in constructing the more elaborate models and decorating them with pyrography to add to the school museum. All this is entirely voluntary. It is valuable as club work and it will be correlated with the educational work by requiring the scholar to present with the object a written statement of the stories or events connected with it.


Jubal, was the father of all such as handle the harp and organ. Genesis 4: 21.
Tubal-cain, an instructer of every artificer in brass and iron. Genesis 4: 22.

Scrap-book Work

illustrating the early stories of Genesis with pictures, drawings and texts

6

Note-book Work

Note-book work records the lesson facts and impressions in a connected and permanent form. It combines many phases of geography, illustrative and decorative work, and is a most effective means of unifying the lesson study and of making it attractive. It applies to all the departments of the school. In method the work may be either specific or general. That is, the unit of work will be either the separate lesson stories or a period of history or a section of literature.

Forms of Note-book Work

In the first five grades, up to the tenth or eleventh year, the work will center in the stories. The first work may be called scrap-book work or picture interpretation. The first writing will be the copying of titles and texts to interpret the pictures or the child's own drawings which illustrate the lesson story. This work will shade into a second step, narrative or story work, which is the writing of the lesson story in the scholar's own words. This can be done sometimes as early as the third primary year, about eight.

From about the sixth grade on, which is the age of beginning the study of history in the day-schools, the work will center in a period of history or in a book of the Bible, and the note-book work will be either compiling the historical outlines or making an analysis of the literature. To distinguish them these two forms may be called historical note-books and literature note-books.

Scrap-Book Work

Picture Interpretation

As soon as the child can write or print he should be encouraged to express the idea of the lesson pictures. The method is to give the scholar a page bearing a picture and ask him to write under it a verse from the Bible which the picture reminds him of. This assumes that the child has fresh in his mind an appropriate verse learned in the course of instruction. This would be the case where the picture illustrates the golden text or a verse memorized in the supplemental work. The point is to call forth self-activity by leading the child toward the verse through thinking about the picture. In cases where the available pictures and the memory work do not coincide a text may be given to the child to copy, but this exercise is of less cultural value.

Story Interpretation

The process may be reversed and the child may be directed to hunt for pictures which will express the thought of the lesson or the memory work. The work of a scholar who selected her own pictures to illustrate some of the early stories of Genesis is shown in the accompanying cut. The supply of pictures is unlimited. Besides the various reproductions of religious art, one has the whole range of nature pictures and photography, not to mention advertisements. To illustrate and to interpret the verse, "give us this day our daily bread," one teacher guided the child in the selection of a series of pictures which told how God sends his gifts to us. Pictures of a sower and a harvest scene together with an advertisement showing a basket of groceries sent from the store and a cut of a loaf of bread were grouped about the verse on the double page of the scrapbook.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will."

The same teacher guided the child to express the idea of the greatness of self-control. On the page of his book the boy pasted cuts of things

whose mastery means power and skill—a motor car, a launch, an engine, a polo pony. All these lead up to the verse,

> "He that is slow to anger is better than the mighty,
> And he that ruleth his spirit than he that taketh a city."

Very valuable work can be done by combining this written work with the child's own drawing to illustrate the lesson story. For a Christmas lesson a child may be told to draw a star, for example, and then to write a verse suggested by it. For a Thanksgiving Day lesson, fruits, grain, or flowers can be drawn. Sometimes a thought question connected with the lesson can be answered in addition to the writing of a verse. In the doing of the work illustrated by the accompanying cut the following directions were given the pupil. 1. Write the name of the story. 2. Draw a picture of the hill country which Caleb spied out, about which he told the truth, and for which he asked Joshua. 3. Write what you think it means to be faithful. 4. Write the golden text.

Narrative Work

The simplest form of story work is the filling in of blanks left in a story written by the teacher. But very early the child can write something of the

story told in the class and retold orally. In the Primary classes the writing of the story may follow the telling of it in the class. This method, however, may dim the spiritual impression made by the teacher, and in that case the lesson would close upon a level lower than the highest. Some teachers, therefore, call for the writing of the story at the beginning of the following period. It is preferable for the child to go home directly after the climax of the teaching with only the simplest possible closing worship to follow the lesson story, so that the spiritual uplift may not be weakened. Physical conditions sometimes prevent this. Partitions may be so slight that the exercises of the different departments interfere with each other. In that case writing or drawing or other hand-work will be no more of a break than other things. Here the head of the department must decide what is best. Beyond the eighth year the narrative should be written at home.

From the ninth to about the twelfth years, to the history period, the writing of the lesson story completed with pictures and decorative work will be the norm of note-book work. The narratives may be based upon lesson questions. They should not overtax the child and they should always follow the teaching and discussion of the

lesson to deepen the class impressions. The preparation of the advance lesson is of a different character.

Historical Note-book Work

Narrative Work in Historical Studies

With the dawning of the history and geography ages in the eleventh or twelfth year, the written note-book work will be much enriched and will vary greatly in character. The scholar's outlook widens with the strengthening of his powers, and the work must follow the lead of the child. The changes will correspond exactly to the change in the lesson study. In the primary grades the teaching centers in the story. The story stands more or less alone and is treated as a separate whole. The method is concrete. As the child advances and his horizon widens the stories are connected and deepen into narratives and the work becomes the study of incidents which are seen to belong to a series of events. This period in turn shades into the period of distinctive historical work, the tracing of the development of events with the study of underlying causes. The hand-work will change correspondingly. Note-book work will broaden in

its scope in proportion as the separate stories or incidents studied are to be understood in their relation to each other. As the studies become increasingly historical in character the note-book work will be less a narrative of a lesson and more the means of showing the connection between the lessons and of giving the sweep of history. Geography and Bible literature will furnish rich and varied material and the note-book work will broaden as the mental horizon widens. The mere writing of the lesson story will quickly become monotonous and mechanical as the child emerges from the story age and ordinarily it should not be required beyond the seventh grade, when the child is about tweleve, nor even then if the scholar seems to lose interest. Narrative work is of value after this but not for merely reproducing the lesson story. When done at all, it would have reference, in the main, to the setting or the parallels. Some one point in the lesson might be emphasized or a few sentences might be called for to show the agreement or differences in the other accounts of the incident where any exist. But usually narrative work would have to do with a given period and would be the writing of a summary or an analysis of the events and characteristics of the period.

Historical Outlines with Map Work

This occasional narrative work would be done in connection with the work of building up or developing an outline of the history with the aid of historical and political maps. Both Old Testament and New Testament history can be studied with map work as the basis. The note-books would contain maps on which journeys or campaigns would be traced or on which the events would be located. An event or historical map appeals equally to the imagination and the memory. It locates incidents in their setting and sequence, and is a most effective basis for history work. In the appendix maps of the journeys of Jesus and the Apostles are given together with the historical outlines. These can be used as a basis for note-book work in those periods. The series of political maps of Old Testament History, prepared by the author, can be used in the same way. An outline of the principal events of Old Testament history to accompany this series is also printed in the appendix. In following any of these lines of work the teacher alone will have the printed summary of events. The pupil's task is not to copy the outline but to learn the important facts through study and discussion.

The historical facts should be developed in class study from the Bible and the text-books. When the facts are gathered they will be tabulated on a page of the note-book in some such form as is shown. But this form is only suggestive and originality must be fostered by all possible means. In addition to developing an outline of the events it would be well to write a summary of the characteristics of each period, or to analyze the work done, or to describe any distinguishing feature in detail.

Literature Studies with Historical Work

Literature descriptive of the incidents studied or which express the main truths of the incidents should be utilized in the note-book work. Psalm 24, an anthem for the inauguration of Jerusalem, would be incorporated in the study of the life of David in connection with the story of the bringing of the ark to Jerusalem. Psalm 19, which speaks of the law within, could be used as a supplement to the study of Sinai.

The most valuable of all exercises for a scholar is the reading of given portions of the literature with the purpose of selecting the passage which best pleases him and best expresses the truth

of the lesson. The process of selection will teach him to read appreciatively and thoughtfully. It will make the passage he selects his own in the deepest sense and it will link his hand-work—all his work indeed—directly with the spiritual aim as nothing else can. Frequent selections should be made as the historical outline grows and so the book will become a reference book of the history and a collection of the gems of the Biblical literature. A verse or a passage could be chosen at the end of the study to express the dominant idea. The selections need not be confined to Scripture. The entire range of hymnology is open. The hymn "Guide me, O thou great Jehovah" mounted and illumined would make a most beautiful and fitting ending for a book on the Exodus period. Quotations from religious writers also will enrich the work. A note-book on Old Testament history has as a foreword the following quotation from George Adam Smith: "That which made Israel distinct from her kinsfolk, and endowed her alone with the solution of the successive problems of history and with her high morality, was the knowledge of a real Being and intercourse with Him." On the opposite page to the quotation a cut of Millet's Angelus was mounted.

Bringing the Work to Completion

In making historical note-books it is better to divide the work into sections and make each book cover a limited period. A book could center in a period of history, like the Exodus, the Exile and Restoration, the life of Christ, the early Apostolic period; or in any one character such as Joseph, David or Elijah. In this way the scholar will have the stimulus of showing a completed product at frequent intervals and the interest will be deepened through diversity, for no two books will be exactly the same. Pictures, drawings, and decorative work will beautify the books and will broaden the work. Here, too, originality can be shown. The scholars should always select their own pictures where there are more than one available and should be able to tell the reason for the choice. This will focus the attention upon the thought which the picture expresses. The designing and lettering of title pages and headings will give a distinctive character to each scholar's work and emulation will stimulate effort. Throughout the process the work must be lifted from the dead level of sameness and be genuinely expressive. This is entirely possible though it be done under the teacher's guidance.

Some Typical Note-books

A description of a few typical note-books will put the matter more concretely.

A Syllabus of Old Testament History

Books have proved of value which consist only of the colored maps of Hebrew history, with the accompanying outlines and pictures. On one double page the map and a picture are placed, and on the next double page, over the leaf, the outline of the events and a picture are placed. Or the pictures can be omitted and the book will then be made by mounting the map on a page and on the opposite page writing the outline, and so on throughout the series. These books are a syllabus of the history and will be of value in showing the sweep of events and the connection between the incidents in the course.

A Book on the Period of the Exodus

More distinctive work than this can be done and is far preferable. A scholar's book on the period of the Exodus contains the following features on successive pages. A title-page lettered in color; a table of contents with an illumined heading; a fertility map of Sinai and Palestine colored

to show the desert and arable regions; a physical map of Palestine colored to show elevations; a hymn of Hebrew origin, Deut. 32 : 7–12, cut from an old Bible and pasted on the page, with an illumined heading; an event map of the Exodus, the journey being marked in red on a map colored to show broadly the national areas of the peoples of Canaan, the whole expressing to the eye that the journey was a conquest; a hymn of the crossing, Exod. 15, cut out and pasted with a designed heading; a written summary of the events to explain the event numbers on the map; a hymn of the journey of life, "Guide me, O thou great Jehovah," written with illuminated initial letters and illustrated with pictures. Pictures selected by the scholar are mounted on the pages opposite the maps and written work throughout. This type of work avoids the monotony of mere narrative work, sustains the interest by variety, gives a comprehensive grasp of the period as a whole, and furnishes a background for detailed class instruction.

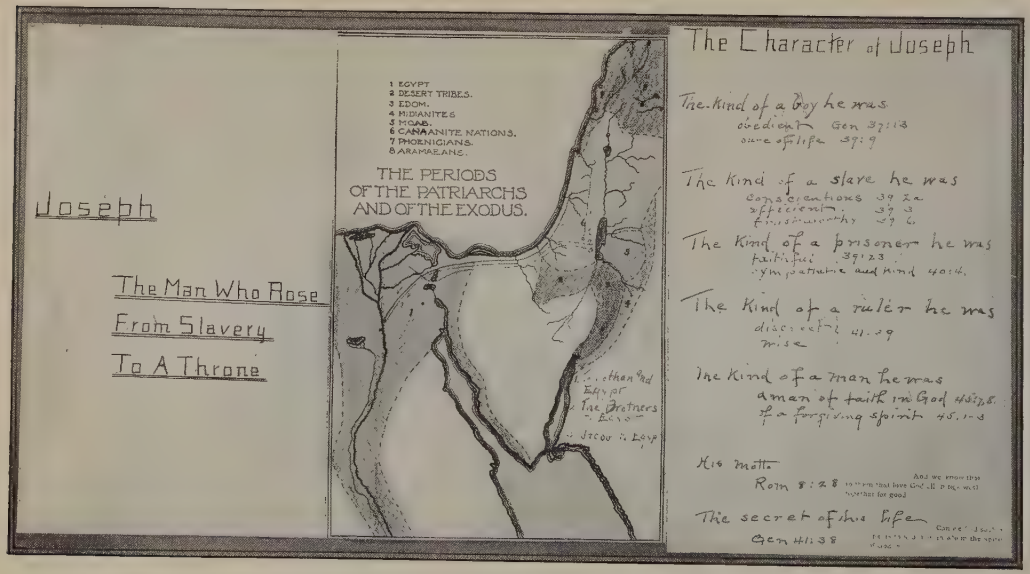
A Syllabus of the Life of Christ

A book covering the life of Christ follows the same general method. Designed and decorated title and contents pages begin the work. Eleva-

tion maps of Palestine and of Esdraelon follow. A page is given to prophecies concerning Jesus. The scholar has selected and copied two or three that he likes best. A brief narrative of the preparation for the coming of Jesus through Roman domination condensed from the text-book follows. The body of the book is made by making nine journey maps corresponding to the nine generally accepted periods of Christ's life. Each of these map pages is followed by three pages, one, on which is written an outline of the events, another giving a brief narrative of the general characteristics of the period copied from the text-book, and another of quotations from the words of Jesus spoken during the period, the scholar selecting the sayings which appeal to him most.

Analytical Character Studies

Interesting and valuable work has been done by two classes of about the fourteenth year. The course was on Old Testament biographies and the emphasis was laid upon character study. Each scholar constructed a book upon the following plan. A general title-page was designed which read "Old Testament Character Studies." This was followed by a table of contents giving the characters studied, the maps made, and the



Analytic Note-book Work

Three pages of a biographical note-book. A name page, a map and event page, an analysis page

literature quoted. To the study of each character was then given four pages—a name page, a map page, an event page, and an analysis page. The name page gave an opportunity for original work in designing. Two of these pages read: Abraham, the friend of God; Joseph, the man who rose from slavery to a throne. Upon the map the journeys taken were traced. Then followed the briefest possible written outline of the events. All of this would take three or four weeks of work. Then followed an analysis of the character, which would occupy possibly three or four Sundays. The analysis of the character was developed by class discussion and was based upon the facts learned and recorded in the preliminary work. For each character a verse was chosen which seemed to express best the main truth of his life. The books were completed by the addition of pictures and of symbolic drawings.

Historical Outlines with Drawings

An interesting modification of this type of work is the building up of a historical outline in connection with symbolic and descriptive drawings instead of geography.

One class constructed a book on the story of Joshua by a series of outlines with drawings

to symbolize the incidents. Drawings of the pyramids and a line cut of a slave mounted on the page suggested the early days in Egypt. The story of desert experiences was represented by drawings of a spear and a shield, of tents and palm trees. A bunch of grapes suggested Kadesh-barnea and a pile of stones the crossing. Davis's Life of Christ for Boys' classes is based upon this kind of work. The scholar reproduces in his drawing book symbolic drawings put on the board by the instructor, or he is encouraged to make his own. Drawings for each lesson are given in the teacher's book.

A Story of David

All these books are based upon outline and analytic work. Narrative work may be done by way of variety provided it be neither mechanical nor carried on too long. I have before me a story of David told in five chapters. The narratives were based upon questions which guided the scholar in his writing. Pictures and maps complete and connect the work.

Class Narrative Books

Appeal has frequently been made to the social element by making the class the unit of work. The class writes a history of a given period, each

Narrative Work

Telling what they see through a stereoscope

scholar in turn contributing a chapter. Dr. Forbush has followed this plan, in addition to individual books, in his travel lessons. He may be permitted to describe the work himself.

"The boys approach the men of the Bible by a method as near as possible to that by which the German schools study the national heroes of Germany. By means of stereographs they make a journey to Palestine, following the events of each life by journeys from place to place in which those events occurred. They are shown by a specially keyed map where they are to stand by means of the stereographs and the exact territory over which they are to look. There are two or three unique class tasks which form an important addition to the instruction and interest. These consist of two large blank books, entitled 'Our Boys' Story of the Old Testament Heroes' and of 'The Life of Jesus' and a 'Diary of Our Journey through the Old Testament (or New Testament) Countries.' One is intended to contain the events of each lesson told in the scholar's own fashion, and the other, descriptions of what the boys really see for themselves in the form of a diary of travel, to be composed chapter by chapter by different members of the class in turn."

Literature Note-book Work

Note-book work based upon the literature will be a very effective aid to the study of any Bible book. This will differ from historical study in that the emphasis is placed upon the point of view and the characteristics of the particular writer and not so much upon the sweep of events. In the older classes training in inductive methods of study can be given through the note-book work. The note-books will serve a double purpose; they will indicate the line of work to be followed, and, when completed, they will be a key to the book. The following general suggestions will apply to work in any of the Gospels: 1. A title-page will be designed. Matthew and Mark give the titles of their books in the first verses. 2. The design of the book may be given. Luke states his purpose in the opening verses and the purpose of John is given in ch. 20: 30–31. 3. A table of contents will follow. This may be done by chapters. Each scholar must do it for himself though the instructor may suggest forms of expression and will aid in condensation. This exercise will acquaint the class with the subject-matter and the interest will be aroused frequently by discovering the setting of stories made familiar by earlier study.

4. The next series of tasks will be the analysis or grouping of the subject-matter. This may be simple or elaborate according to ages and circumstances. Work must never be pressed to the point of weariness or monotony. Some or all of the following tasks, however, may easily be done. The characters can be named. If Jesus held any conversations with any of those named let the subject be mentioned. If any one of them said anything worthy of special mention, such as Peter's confession, record can be made of it. Of greater value still is the recording of the subjects and the occasion of the discourses of Jesus. In doing this the pupil should select and memorize the most significant saying of Jesus. Other tasks would be to name the miracles and parables or such as are peculiar to this Gospel, or to give the localities of the principal events. In the synoptists the Lake of Galilee is the center, in the fourth Gospel, Jerusalem. 5. The work would be fittingly completed by an estimate or an appreciation of the book studied. The scholar may give his favorite chapter, or write his favorite verse in each chapter, or name his favorite character telling why he selects that one. To crown all a few sentences could state the particular view of Christ given by this writer.

7
Decorative Work

Decorative work is not an integral part of the lesson tasks but is of value in giving tone and character to the written work and in relieving it of monotony. It is analogous to providing a setting for a cut stone. Though a type by itself, it will always be used in connection with scrap-book or note-book work to beautify the completed product. The work consists of fancy lettering, tinting pictures, illuminating borders and initial letters in color, and designing. By encouraging originality in selecting the materials and in coloring and designing this work also may be truly expressive.

An interesting special form of this work is shown in the cut of an illustrated hymn. The work is purely voluntary and is done in addition to that required in connection with the regular class work. It is extended over a long period of time and is done in the social gatherings of the class with the teacher. The scholars select the hymns to be illustrated and the pictures to be used in the work. The instructor does nothing until they have done all they can for themselves. The work quickens the interest and focuses the attention upon the thought of the hymn. The

spirit of the music and the truth of the words enter in turn into the consciousness of the child and become part of his spiritual heritage forever.

This elaborate work is of distinctively special character. Ordinarily, decorative work would be limited to the simpler forms mentioned. The main value of this type is its indirect result. It spurs the pupil to do other and more important work, and so it earns its right to a place among the Sunday-school tasks. So long as it be not trivial a trifle is of value. No task is trivial into which a scholar throws himself with enthusiasm. In Sunday-school work we are aiming not for a product but for power. Our purpose is not to make a map or a book, but a boy. But the method of making a boy is God's method of making a world, setting him to the task of self-making. Professor F. M. McMurry says: "We are growing more and more inclined to accept an interested attitude of mind as the largest immediate end to work for." This is precisely what decorative work will accomplish. A bit of color work which requires thought, like the designing of a title-page, or even the illuminating of an initial letter, will arouse almost any indifferent scholar and will go far toward securing the completion of the lesson tasks.

8

Practical Problems

The main problems connected with the introduction of manual methods are those of teacher training, the time element, expense, and space.

The Problem of Teacher Training

The lack of adequately equipped teachers is the weakness of the Sunday-school movement. But the arousing of a sense of need is the first step toward meeting the need. The new educational movement within the church, by the very law of compensation, is tending to create the supply it demands. It is setting before the Sunday-school teachers a standard and an objective, and that is the secret of growth, in every realm. No teacher should be content till he has trained his powers to the best of his ability. But no one need be disheartened who is doing his work the best he can with mind and heart open and alert. A teacher's efficiency is compounded of two elements, technical training and personality. The atmosphere one creates counts for more by far than the "things done" upon which Browning pours such scorn. Mark Hop-

kins on one end of a log and a boy on the other, after all, would make a college. For when all is said, the man and the boy are the chief factors in the problem. Nevertheless, both man and boy would do better work in a laboratory. Personality is not the only element in efficiency. A good teacher by nature will be a better teacher with a better method. The good has been the enemy of the best too long in the Sunday-school world.

Learning by Doing

Every teacher can easily grasp the fundamental principles involved in the introduction of manual methods and can readily perfect himself along the essential lines of work. The things to be done are neither intricate nor difficult. Elaborateness of work and artistic perfection are by no means the ends to be sought. All that is required is some form of activity that will express the facts and the truths to be mastered, work sufficiently simple and definite to exercise the pupil's powers and sufficiently difficult to command his respect without dispiriting him. Happily, there is general concurrence among students of the problem regarding the things to be done, which are at once of cultural value

and of interest to the scholar. The work suggested in these pages is being carried out under the limitations of the average Sunday-school conditions and is within the reach of any teacher of average ability. Expressed again in the simplest possible terms there are but three kinds of things that a scholar would be asked to do; he can locate the events by some form of map work, he can illustrate the details by some form of picturing work, and he can record the facts and impressions. All of this is summed up in note-book work. Each teacher can make a beginning somewhere and do what he can. To fit himself to lead the class he must obey the fundamental principle expressed at the outset of this discussion and learn by doing. But this for his comfort,—by doing the work he will learn. In each stage of study, then, let the teacher do the work or make the book he demands of the class. That will serve the double purpose of clarifying his own ideas and of presenting an objective to the scholars. As concerns the technique many children are familiar with all these forms of work through their day-school studies. One of the great advantages of the introduction of these methods is that it correlates the Sunday-school with the other segments of

the child's educational life. Both interests and efficiency are conserved by making the day-schools our allies.

Wanted: Two New Officers

The introduction of educational methods, with the consequent emphasis upon the matter of teacher-training, is demanding the creation of a new officer in the school, that of supervisor of educational work. This has been put to the test in many schools. The superintendent is thus relieved of work for which he may lack training and fitness. The general administration of the school and the conduct of its worship make demands enough upon the time and energies of the superintendent and it would be greatly to his relief to commit to one who is trained for the task the details of the educational work. There are in every congregation school teachers who would count it a privilege to train the teachers and exercise a general oversight over the teaching work. The adoption of an educational ideal will give dignity to the school and will attract those who desire to see serious work done. The pastor of the church in some instances would be eminently the one to undertake this duty. He could find no more joyous or fruitful work.

The supervisor would conduct the teachers' conferences, preferably by grades, guide the teachers in courses of reading and study, and could also teach a normal class for the training of future teachers. A part of the normal class study would be practice in these methods. Under the supervisor, there could be a director of hand-work, at least until such a time as the teachers are fitted to carry out the methods themselves. The director of hand-work could give all of the geographical instruction and could aid the teachers along other lines. In a large school a director of hand-work could be appointed for each department. The teachers will quickly learn and will depend less and less upon the director. He will always be needed, however, to train and guide new teachers, and to assist all in the expeditious handling of the work. Many scholars need personal guidance. By this plan teachers and classes together are under the direction of those who have studied the methods, the school is providing for its own perpetuation by training up teachers and officers from its own ranks, and the work is unified.

The Time Problem

The time problem presents itself in several phases. It is indeed another sign of promise that there is any time problem at all. The lack of time has not always been the cry. How to occupy the pitifully few minutes given to Bible study has been the plaint of not a few. It will be a valuable by-product of these methods of work if the lesson period can be extended without loss of interest. The problem is complicated by a supposed necessity of doing some form of hand-work and then teaching the "regular" lesson. Wherever in the line of systematic work any task needs the entire period, for example, the broadly introductory form of geography work in sand or color to give the background of the events, the period should be given. The very first reform in the matter of Sunday-school lessons should be the emancipation of the teacher from the tyranny of the date line. On that day the physical geography with its wonderful truth of God's providence *is* the lesson. Time is not lost when spent in making the meaning of the work clear. The object in teaching is not to cover so many pages of a book but to master certain facts. Neither is time lost when spent in laying a thorough foundation for future

work. Introductory geographical work is of this nature. Entire periods taken for this study will give a permanent equipment to the scholar for all of his historical study. Thoroughly done at the beginning, no further time need be given to that work during the year. But one or two physical maps in color are needed in a long course of historical study.

Ways of Saving Time

The preparation of materials need not and must not be an element in the problem. The director of hand-work and the teachers should see that all the supplies are provided and in place before the school session. Monitors can be appointed from among the boys' classes to assist. Boys of twelve or thirteen will be gladly willing to perform these tasks. The appointment may be a reward of merit and the monitors may serve for a limited period. Either the librarian or the director of hand-work will be the custodian of the materials. The school will supply the paper, crayons, pencils, pens, paste, maps, and whatever may be needed in the work. They must be provided in sufficient quantities and must be arranged in boxes to avoid confusion. The set of crayons used

in map coloring may be put in a small china jar or a small box with the printed color scheme pasted on the outside, one for each scholar at work. The monitors will arrange the sand-tables and the desks for writing, and will distribute and collect the material. The monitor system multiplies the opportunities for interesting boys at the restless, active age. If the boys appointed are not too old the work without exception will be done regularly and well.

Home Work

Furthermore, most of the work suggested in this discussion is home-work and much of it is optional. It therefore does not complicate the problem. The only work that belongs to the school session is that which is connected with the development of the lesson. This is true of the regular geography work as that lays the foundation for the history, and in some phases of it is in itself the method of unfolding the facts. The work of the youngest grades is a means of expressing the lesson and is a part of the lesson. All narrative work, except some in the primary grades, and all decorative and constructive work is done outside the class session. In compiling historical outlines for

note-book work notes will be taken as the facts are developed in class, but writing them in their final form is done at home. So also is the mounting of pictures, writing quotations, title-pages, and all the work of perfecting the books. This kind of work can be done best by bringing the class together at the church or the teacher's home for the purpose.

The Expense Problem

The expense problem need not be serious, and it certainly is not beyond solution anywhere.

The equipment may be elaborate or exceedingly simple. There may be folding tables and expensive wall maps and there may be none of these things at all. Any tray so constructed that it will not warp nor leak will answer for a sand-table. The Hodge wall maps outlined for coloring are only thirty-five cents each. The coloring will provide work for classes meeting in club session. When colored and mounted they will be absolutely accurate guides for relief work on the maps of Palestine or of Esdraelon. All the outline maps used in historical geography work are published at sixty-five cents a hundred. Crayons are ten cents a box. Pictures for mounting are a cent each. Some are half a cent each.

The books are preferably made of loose leaves. The paper when bought by the ream at a printer's is inexpensive. The monitors can perforate it with a hand punch. Covers can be made of rough wall or cartridge paper or cover paper and they can be fastened with paper fasteners or raffia.

It is by no means necessary to provide a set of crayons, pens or pencils for each scholar. Only a few are doing exactly the same kind of work at the same time. It is the experience of the writer that sets of crayons and writing materials for about one-quarter of the scholars is sufficient.

The Space Problem

The space problem is not a serious one. Some room can be found or made for all the work that may be required. Screens and curtains will accomplish much and galleries and basements may be put to effective use. It is advisable to set apart a geographical room where that kind of work can be done by the classes in rotation. The room would contain the sand-tables, tables for color work and the various wall and relief maps to guide the pupils in their work. This room could be in the basement of the church, or galleries could easily be utilized.

Desks can be made by putting hinged legs under one edge of a wide board and cleats along the same side on the opposite edge so that the board would rest on the back of a pew with the legs on the seat. The scholars sitting in the seat behind would have a desk before them. The legs are hinged for convenience in stowing away when not in use. In the First Union Presbyterian Church in New York, where these methods have long been carried out successfully, the galleries are the only places available; yet all forms of hand-work are done with entire ease. On either end of the rear organ gallery sand-tables are placed. They have covers and are moved out of the way during church worship. The board desks are placed around the entire length of the side galleries and are removed by the monitors after the school session. Folding tables hexagonal in shape may be secured for class purposes very reasonably. Where there is a basement or other rooms, the tables used for social gatherings can be utilized for desks. When none of these things are within reach, there still remains a possibility. Binders' boards can be secured at any book bindery for about twenty-five cents each, sufficiently large and smooth and rigid for writing or color work. One end can rest on the scholar's

Finding a Place for Manual Work

Board desks set up on gallery pews

lap and the other on the back of a chair or a pew in front of him. The ideal arrangement is for each class of the main school to have its own room, table, and equipment. But the ideal is far removed from the average school. Nevertheless, ingenuity can discover many ways of segregation. A judicious use of curtains will make many class rooms. At least some corners can be screened for sand-table work without disturbing other classes. A nook, a corner, a gallery, a vestibule—several of them very likely—somewhere await discovery and preëmption. No small part of the satisfaction for an earnest worker is the conquering of obstacles, and no slight service will be rendered other and weaker schools by the example of an enthusiastic and ingenious meeting of difficulties.

9

Hand-work and the Social Aim

The Class a Social Unit

The unity of life is the unity of an orchestra or a cathedral, each tone and stone having a beauty all its own and yet having no meaning apart from the rest. Harmony and symmetry are the blending of many into one.

From the law of unity the period of youth is not exempt and the Sunday-school to be effective must be an organism rather than an organization. By all possible means the communal spirit and the sense of solidarity must be fostered. Each class and each scholar is a unit in the community and must contribute to the common life. Class and department organization, missionary and philanthropic activities, and all methods for deepening ar enthusiasm for the school are means to this end. The means of developing a social and altruistic spirit are multiplied by the introduction of hand-work.

Group Work

Some lines of work lend themselves readily to group work and so utilize the gang instinct.

No small part of our general information has come through study and reading induced by club or other social ties and obligations. Dewey says: "I believe that the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself." The class as a social unit is always in existence. It is a class between the lessons as well as on Sundays. There are happily many forms of work which will link the club life of the class directly with the educational work.

Some of the individual work can be done in club session. All forms of decorative and designing work, mounting the pictures, assembling the completed note-books, constructing models and the like can be done when the class meets as a club at the church or at each other's homes. An afternoon or an evening a month could fittingly be given to such work. The enthusiasm of numbers and the spirit of emulation will at once raise the standard of the Sunday work.

Some forms of activity are distinctively group work. Making the class the unit of work spurs the individual to better effort, and deepens the sense of loyalty and of mutual obligation. In the chapter on note-book work allusion was made to composite or class books to which each scholar

contributes something distinctive, a chapter, a map, or a diagram. The value of such a book is secondary but under some circumstances very real. Not infrequently it is the only work a class can be aroused to do, and that is a first step toward fuller individual work. If it can be constructed to serve a useful end, to be, for example, a book of reference, it is entirely legitimate. More elaborate forms of geography work, like the making of wall maps, or modeling in relief with either sand or clay give opportunities for group work. In sand-map modeling appeal can always be made to the group spirit. Some can criticize while others work, or the map area can be divided into sections for the perfecting of details.

The Social Value of Work

In many instances the completed products of both individual and group work will be of use to the entire school and so education and service will be visibly conjoined. It is of the deepest moral significance to show that one works for others and for himself at the same time. The social value of all real effort is a basal truth of life, but we are late in grasping it because it is so distinctly a spiritual conception.

The truth is almost forbiddingly abstract in its higher reach. It is as beautiful as a crystal but as cold. It will translate the abstract at once into the concrete, will fire the imagination, and will infuse the ethical element into all the work to set a task which is manifestly of both cultural and altruistic value. There are several tasks which are intrinsically of such value, and it is a testimony to the depth of the inner life of the older scholars that they can and do discern the higher values. They will respond to the motive of service when no other will move them. They will do work which will be of use to the school when they will be in no slightest degree interested in undertaking it for themselves. If in the rendering a service to others knowledge is gained its value is not lessened because it is a by-product. The best things in life are by-products of service for others, happiness and character for instance.

Extending the Scope of the Library

The department which will show, possibly, the greatest change by reason of the introduction of manual methods of instruction is the library. It will greatly benefit the school to enlarge the scope of the library to include a geography room and a museum. Guide maps of many kinds and

subjects will be needed to direct and expedite the work of the classes. A collection of pictures, specimens, objects and models to illustrate biblical times and customs will be of great value. An exhibit of types of work showing what the scholars have done could be added. In this exhibit the best work could be placed from time to time. The whole would be a stimulus to the scholars and a valuable guide for the teachers. The exhibit could be loaned to other schools and so the sphere of service would be widened. Most of these things can be constructed by the scholars themselves. Some will be made in the regular course of work. Others can be produced as special work of clubs and classes.

A Geography Room

A fully equipped geography room would contain a set of relief maps for directing the work on the sand-table; sets of journey and event and color maps to guide the scholars' work in the history courses; and wall maps for general reference, mounted on portable standards so that they can be carried to the different rooms and classes. The wall maps should include maps of mission countries and stations in which the school and church are interested.

All of the relief maps needed can be purchased. But what is more to the point, they can all be made by the scholars themselves. Somewhere in the school some one can be found to do the finer modeling required and the broader work is entirely within the reach of any of the older classes or clubs. I have in my study relief maps, done in plasticine, of the environs of Jerusalem, of the Plain of Esdraelon, and of Sinai and Palestine. These three maps were made by six members of a boys' Bible Class. They are the product of three months of work. Work of another character was done at the same time by the other members of the class. They met every week in club session and devoted half the time to the manual work. The map of Jerusalem was modeled after making a drawing of a relief map in a museum and after studying step by step stereographs and the contour map of the Bailey series. A cut showing the use of this map as a guide faces page 13. The map of Sinai was based upon the map in Hastings Dictionary. Palestine and Esdraelon were easily modeled by following the contour maps. The boys who formed this group are nearly all members of the church now and two of them are officers in the Sunday-school for which they worked so well.

It will be helpful in directing the scholars and in saving time to have copies of color and journey maps to use if need arises. It is necessary to have key maps for guides in contour work. Several sets of guide maps for the history courses could be used to advantage. The journey maps which are shown in the appendix of this volume can be enlarged for class reference.

Existing wall maps for geographical and missionary study can easily be copied in outline and such details as may be desired can be added. Some very attractive maps of absolute accuracy were made by a camera club connected with one Sunday-school. Lantern slides were made and from the projected map enlarged upon a screen outlines were drawn, and the maps were perfected in detail. One was a map of the United States on which Whitman's ride was traced for use in a missionary meeting. Along geographical lines for historical and missionary study the fields for the outlet of young people's energies on behalf of the school and church are practically unlimited.

A Bible Museum

A Bible museum is of only less importance. The Bible is a history of oriental peoples whose

A Sunday-school Museum

Showing models and samples of scholars' work

manner of life differs widely from our own and in seeking to bring the Bible story vividly to the mind of the scholar nothing can be of greater value than specimens and models to show the life and customs of the men of the Bible. The use of models in class instruction has been treated in the chapter on illustrative work. The making of models is of secondary importance. The impression sought usually will be conveyed by observing and handling them. Where the making of an object will arouse the enthusiasm and direct the energies of any scholars at the age when the constructive and collecting interests are dominant, the work if not carried to excess is legitimate. Here, too, educational principles demand that we follow the lead of the child, and there are some scholars whose bent is along the line of mechanical work who will be greatly helped by such work, doubly helped if an altruistic purpose inspires the work. Even if models be constructed, the originals must be in the museum. The scholar's own work can be placed in the school exhibit and only the work of special merit or utility be added to the museum. In some instances work of value and of beauty has been produced by scholars, like burnt-wood houses and maps.

Valuable work of a specific character has been

done by older classes of an Intermediate Department which corresponds to the High School grades. Classes in turn selected and illumined a quotation which could serve as a motto or a memory selection for a given period. The selections were made from general and religious literature and demanded research. Some of the quotations were aphorisms, others were verses or parts of paragraphs. The following were among the selections chosen.

"Punishment by sin, not for sin."

"Time wasted is existence, used is life."

"Couldst thou in vision see
Thyself the man God meant,
Thou never more wouldst be
The man thou art—content."

10

Hand-work and the Spiritual Aim

The supreme aim of religious instruction is spirituality. Spirituality is contact with the unseen, higher world. However much it must manifest itself in righteousness, the religious life is at the heart of it an otherworldliness. It is one of the great conceptions of life which somehow elude analysis and absolutely defy definition, like sunlight, spring water, friendship, home. Nevertheless spirituality is intensely practical. The end of the teaching process is a symmetrically developed moral nature. Yet between the end and the point of departure is a long series of processes which deal with very material facts and forces. If the end of the learning process be a moral impulse, the means to that end is a vivid perception of the facts. It has been very well said: "If the moral impression lies in the fringe of consciousness the facts must lie in the focus of consciousness."

What is Spiritual Teaching?

A question which constantly arises is whether the emphasis upon activities and upon the exter-

nalities, like history and geography, will obscure the spiritual end. Beyond doubt the spiritual aim may be lost in the handling of materials. It also may be lost in other ways, in the handling of words for instance. Spirituality is the crystallizing of appropriate religious truth into life. Appropriate, for truth is both relative and absolute. The phases of truth upon which the ictus is laid will deepen and differ as the drama of youth unfolds in the periods of development. Spiritual teaching is the implanting of a spirit. It is aiding the scholar to solve his moral problems—his own problems, not his teacher's nor his grandfather's. The word spiritual does not refer to the subject taught, but to the object to be gained. The thing we teach is life, power, liberty. The things with which we teach—words, pictures, printer's ink, maps, crayons, sand piles, or what not—are all so many symbols of truth, symbols and nothing more, and no one of these things is more sacred than another. The handling of crayons in color work to make vivid the swift and terrible fall of Israel when the moral law had been forgotten is not one whit the less a spiritual exercise than the handling of propositions alone to impress the same idea. The sentence "Jesus died for you" may or may not

be a vehicle of spiritual truth. It all depends on how it is used, and when, and where. Not otherwise the spiritual validity of hand-work is entirely a question of method. The point to be insisted on is that the spiritual element in teaching is neither less nor more than the arousing of a moral impulse. It consists in so presenting a fact as to spur the scholar to reproduce that fact in his own life, and all lines of approach to the will, all methods of impression, all forms of expression, are equally valid. Hand-work at certain ages is the best possible method of presenting the facts. It must never be forgotten, of course, that presentation is only introductory to the interpretation of the facts, and at every step the spiritual significance should be made clear. But the spiritual meaning is not something added to the truth. It pervades every act. The moral significance is not something to be tacked on to the story or the event. It is the very soul of the story, and to the degree that it is tacked on it is lost.

The Spiritual Significance of Common Tasks

Furthermore, manual methods of instruction create a moral environment. A child learns through his experiences, and some of the funda-

mental moral lessons are gleaned simply by doing faithfully the required tasks. As a scholar gives of himself to his tasks, constantly and unconsciously faculties and character are being molded by the principles underlying his work. Habits of order, regularity, concentration, obedience, and, besides all this, love of the study are engendered by summoning the pupil to a definite and attractive task. It is no small gain to make the Sunday-school a place of real work and so to give it the same dignity and reality that the day-schools possess. Hand-work is no mere device for keeping restless scholars busy or for amusing them. A boy's tool-chest and garden or a man's test-tube and pencil speak of interests that go beyond amusement. They are the symbols of soul activities. Hand-work must be genuinely expressive to justify its existence. But this condition fulfilled, it becomes an integral part of the educational process. Educational tasks are upon the same plane, exactly, as music or other forms of worship. All are expressive activities. Music and intellectual tasks alike may be wrongly used and, if so, the wrong environment is created. But that is an indictment of the teacher, not of the hymn-book or note-book.

Again, opportunities for genuine service are

given by these methods. In no exercise of the school will the power of example tell more effectively. Older scholars can do work for the school and for other schools.

Spirituality is no mere emotion. While divine in its nature and origin, in its application it is profoundly ethical. It has to do with the immediate need, the present duty, the moment's challenge. Wherein educational methods will inspire any real effort for work's sake, will strengthen habits of diligence and faithfulness, will lead to any service, however slight, they will abundantly justify their use in telling of the Teacher who saw so clearly the spiritual significance of common tasks that he could say, "he that is faithful in a very little is faithful also in much."

Appendix

APPENDIX A

The Journeys and Principal Events in the Life of Jesus Based Upon the Harmony of Stevens and Burton

PART I

The Thirty Years of Private Life

1. From Nazareth to Bethlehem

The journey of Mary and Joseph
The birth of Jesus

2. To Jerusalem

The presentation

3. To Bethlehem

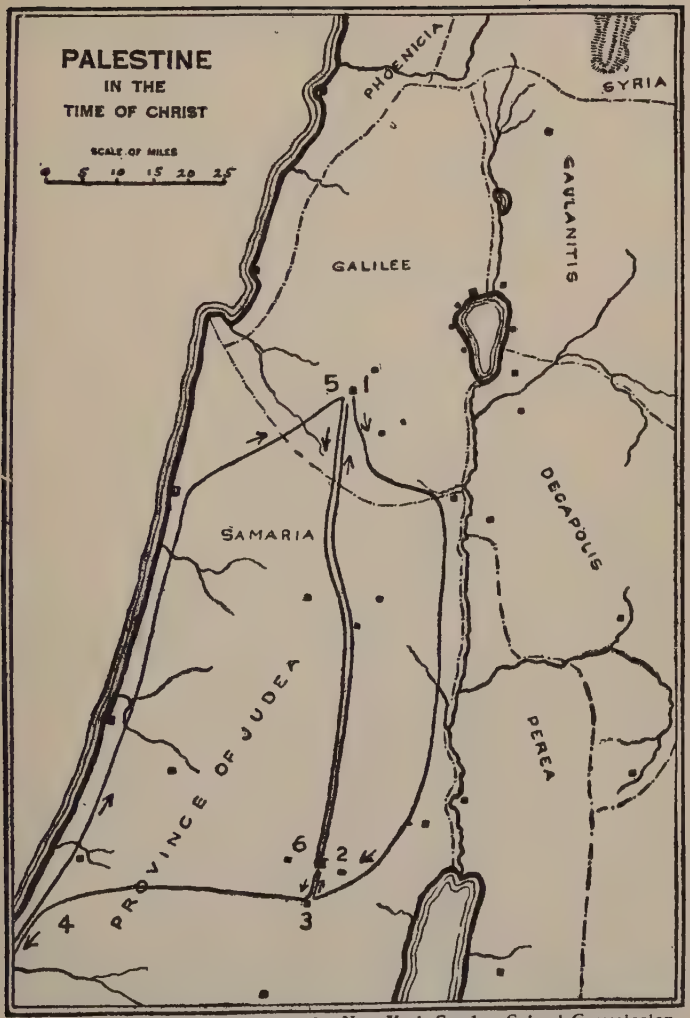
The visit of the Magi

4. To Egypt

5. To Nazareth

6. To Jerusalem and return to Nazareth

Jesus in the Temple
Boyhood and young manhood at Nazareth



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PART II

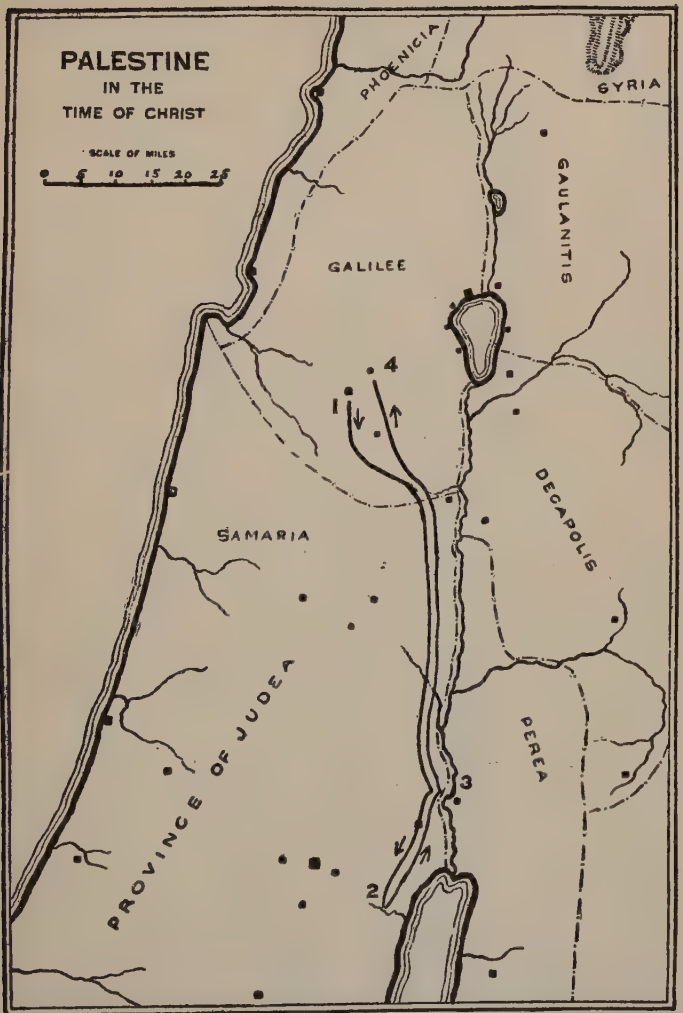
The Opening Events

1. From Nazareth to Bethabara
The baptism

2. To the Wilderness
The temptation

3. To Bethabara
The testimony of John, the first disciples

4. To Cana
The first miracle



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PART III

The Early Judean Ministry

1. From Cana to Capernaum

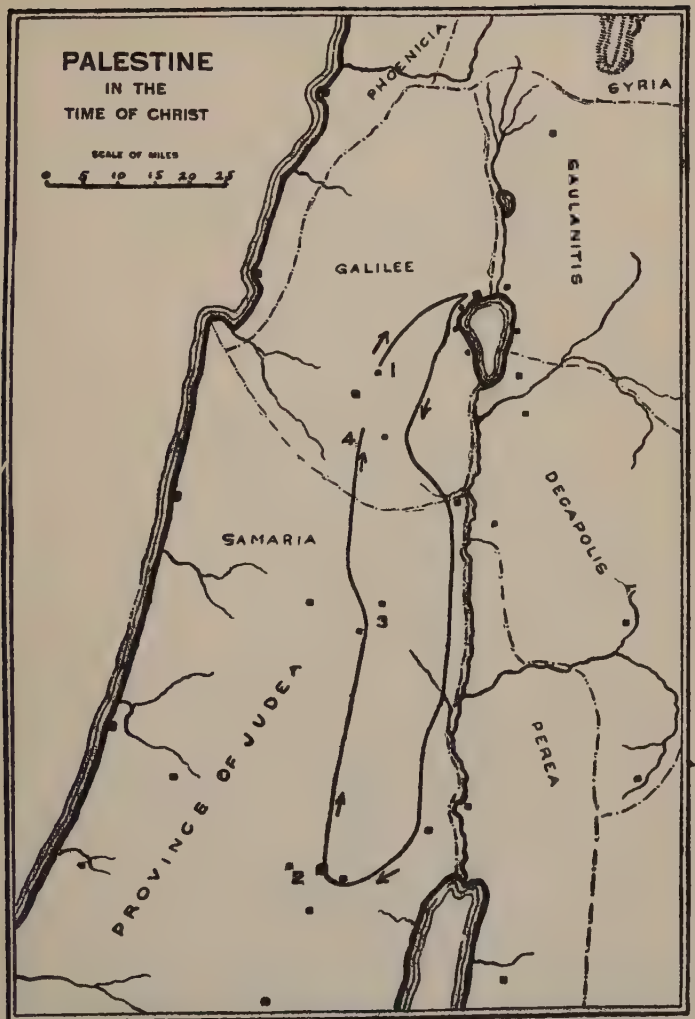
2. To Jerusalem

The cleansing of the Temple
The conversation with Nicodemus
Preaching in Judea

3. To Sychar

The conversation with the woman of Samaria

4. To Galilee



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PART IV

The Galilean Ministry, First Period

1. At Cana

The healing of the nobleman's son

2. To Nazareth

The first rejection

3. To Capernaum

The call of the four disciples
A day of miracles

4. The First Preaching Tour

A leper healed

5. To Capernaum

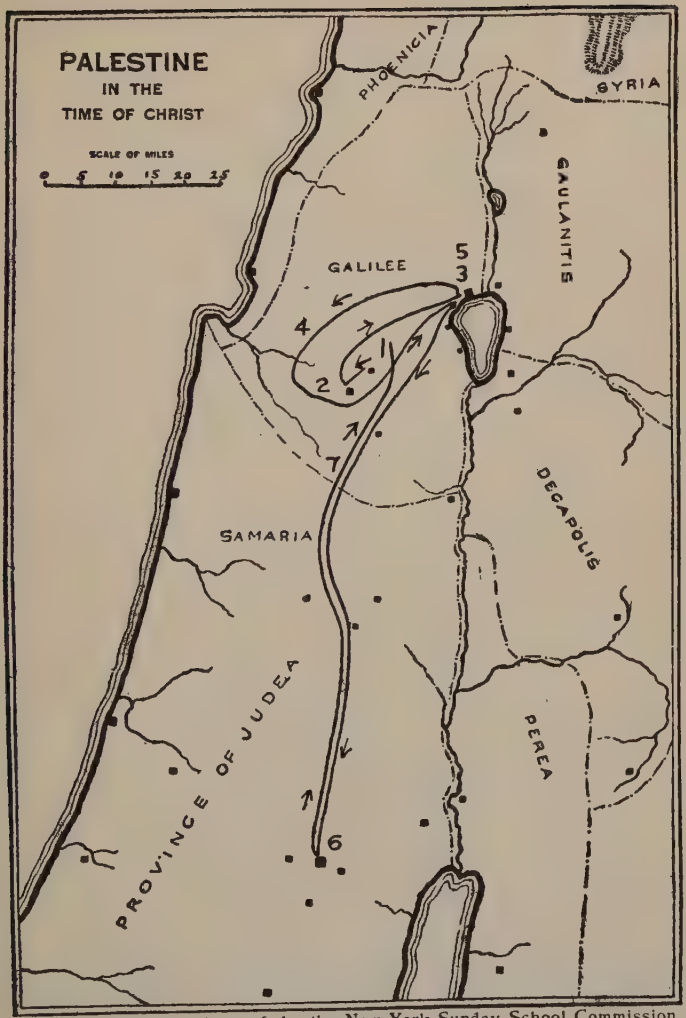
The healing of the paralytic
The call of Matthew

6. To Jerusalem

The healing at the Pool of Bethesda

7. Return to Galilee

The Sabbath question on the way



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PART V

The Galilean Ministry, Second Period

1. At the Mount of Beatitudes
The twelve chosen
The Sermon on the Mount

2. To Capernaum
The healing of the centurion's servant

3. The Second Preaching Tour
The widow's son restored
The messengers from John
The feast in the house of Simon

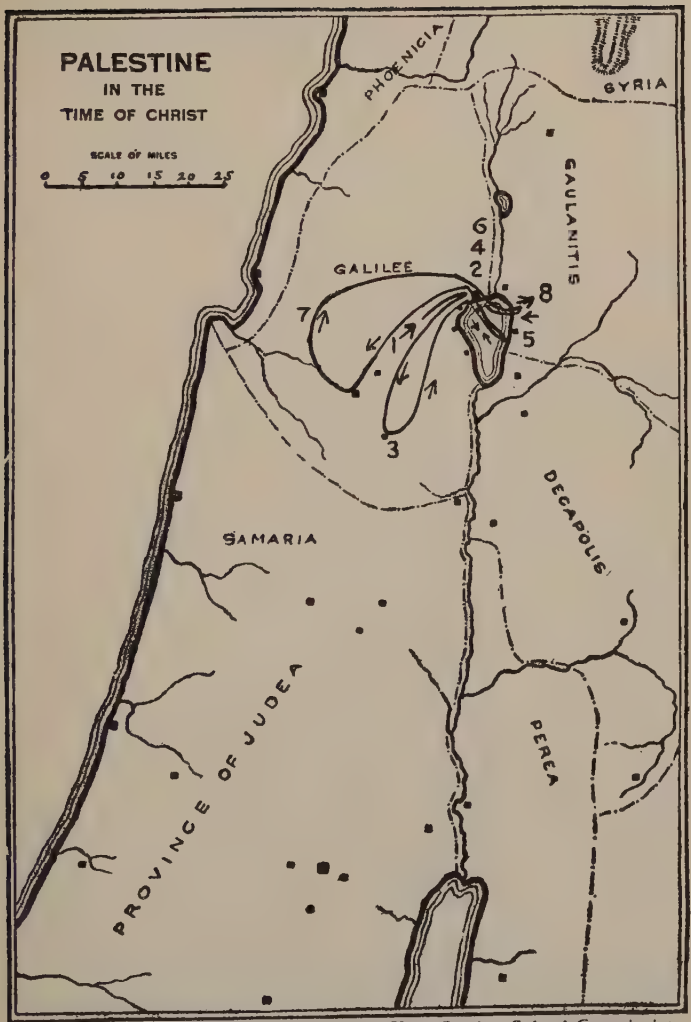
4. To Capernaum
The parables by the sea

5. To Kersa
The stilling of the tempest
The healing of the demoniacs

6. To Capernaum
Four miracles

7. The Third Preaching Tour
The second rejection at Nazareth
The mission of the twelve
The death of John

8. To the Lakeside and Capernaum
Feeding the 5000
Walking on the sea
The crisis in Capernaum



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PART VI

The Galilean Ministry, Third Period

1. From Capernaum to Phœnicia

The heathen woman's daughter healed

2. To Decapolis

A stammerer and many sick healed
The feeding of the 4000

3. To Dalmanutha

A sign demanded

4. To Bethsaida Julias

A blind man healed

5. To Cæsarea Philippi

Peter's confession

6. To Mt. Hermon

The transfiguration
The demoniac boy healed

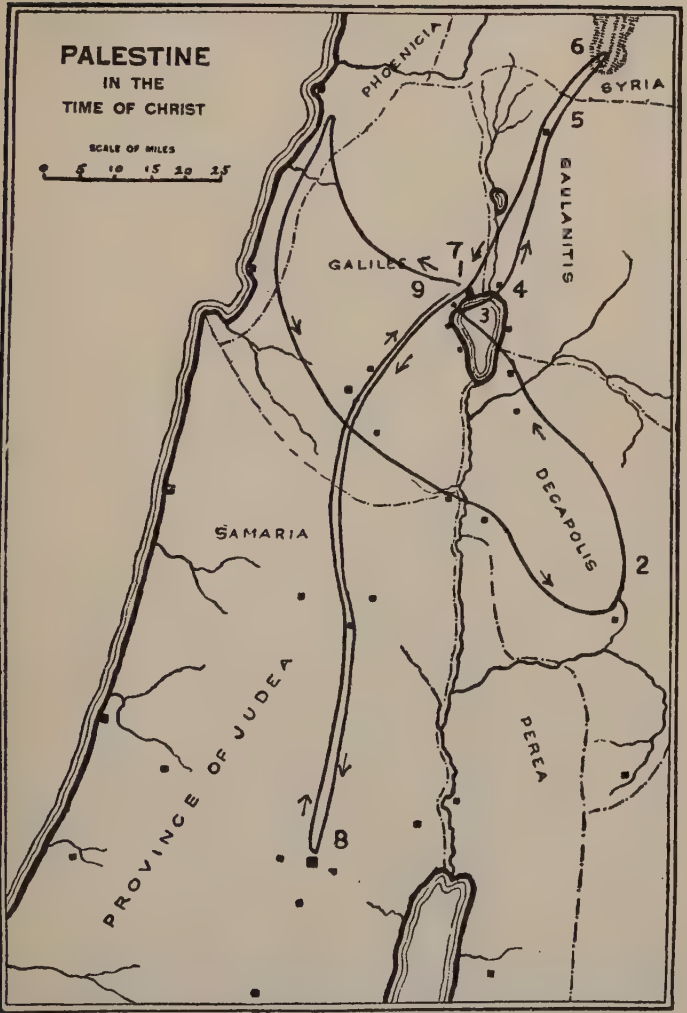
7. To Capernaum

The shekel in the fish's mouth
The child in the midst

8. To Jerusalem

At the Feast of Tabernacles

9. Return to Capernaum



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PART VII

The Perean Ministry

1. The Final Departure From Galilee
The mission of the seventy
The Good Samaritan
Rejected by the Samaritans' village

2. To Bethany
A visit to Mary and Martha

3. To Jerusalem
The healing of the man born blind
The Good Shepherd
The Feast of Dedication

4. Through Perea
Teaching and healing
The parables of Luke 15

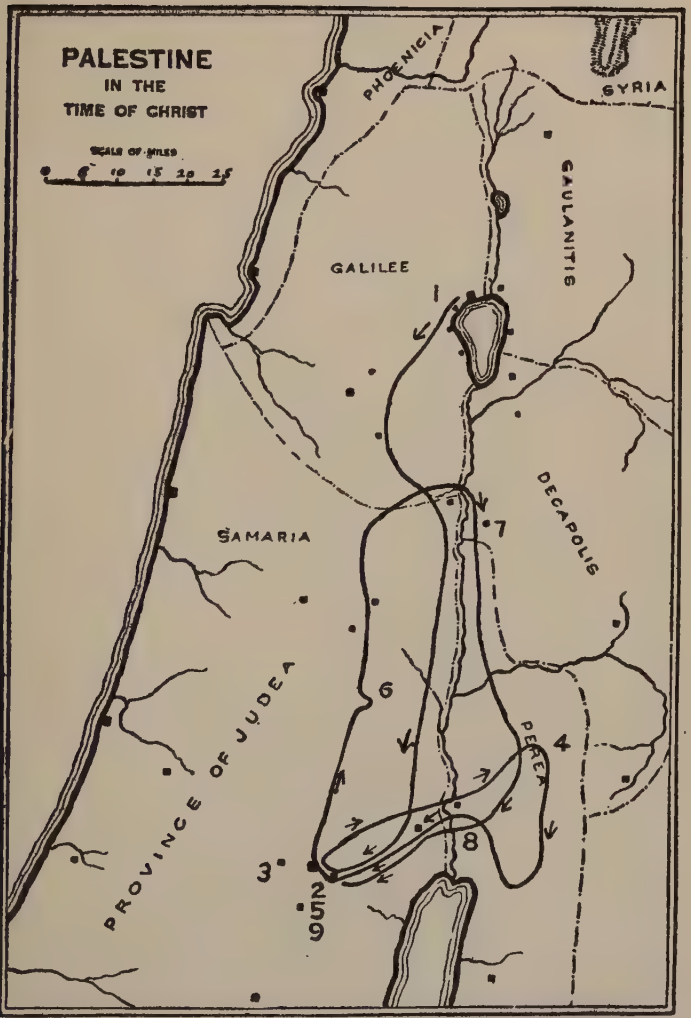
5. To Bethany
The raising of Lazarus

6. The Withdrawal to Ephraim

7. Through Samaria, Galilee, and Perea
The ten lepers
The Pharisee and the Publican
Blessing the children
The rich young ruler

8. To Jericho
Two blind men healed
The visit to Zacchæus

9. To Bethany
The anointing by Mary



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PART VIII

The Closing Week

1. To the Temple and Return from Bethany

(Sunday) the triumphal entry

2. The Same

(Monday) the withering of the fig-tree
The cleansing of the Temple

3. The same

(Tuesday) contests with the rulers
The widow's offering
Discourses concerning the end

4. To the Supper Room from Bethany

(Thursday) the last supper
Farewell words and prayer

5. To Gethsemane

The betrayal and arrest

6. To the house of Annas

7. To the house of Caiaphas

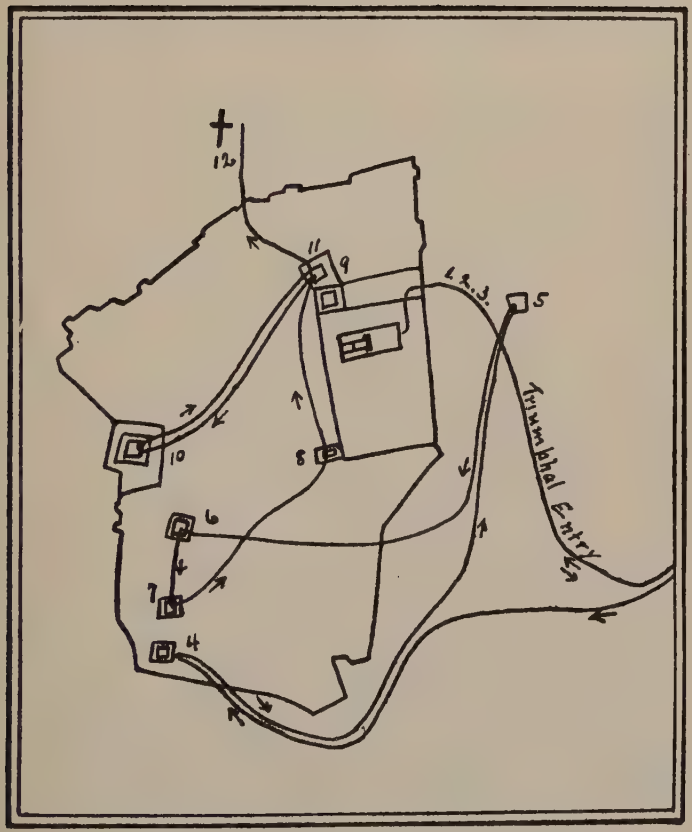
8. To the Sanhedrin

9. To the Palace of Pilate

10. To the Palace of Herod

11. To the Palace of Pilate

12. To Calvary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11
9
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10
8
6
7
4
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PART IX

The Appearances of the Forty Days

1, 2. At Jerusalem
To Mary
To the women

3. On the Emmaus Road
To two

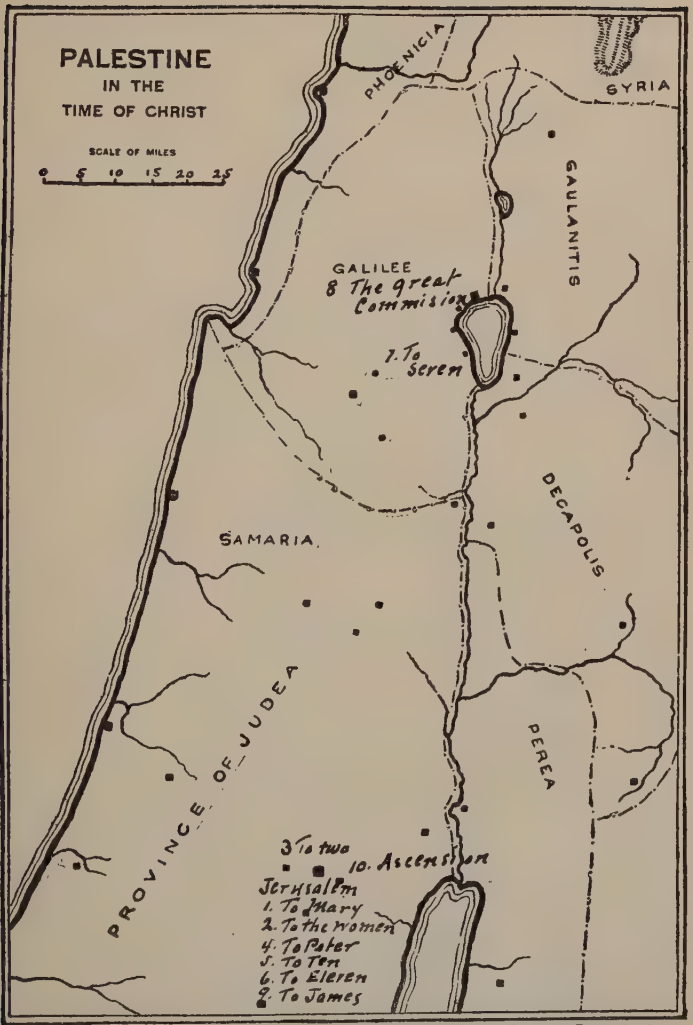
4, 5, 6. At Jerusalem
To Peter
To ten
To eleven

7. On the Lake Side
To seven

8. On a Mountain in Galilee
The great commission

9. At Jerusalem
To James

10. Near Bethany
The ascension



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APPENDIX B

The Journeys and Principal Events of Apostolic History

Philip's Journey

(Acts 8)

1. From Jerusalem to Samaria

Driven from Jerusalem by persecution
Established a church at Samaria

2. Toward Gaza

The conversion of the Ethiopian

3. To Azotus

4. To Cæsarea

Through the cities of the Maritime Plain
Prepared the way for the establishing of churches in Lydda, Joppa, and Cæsarea

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Saul's Journey

(Acts 9)

1. From Jerusalem to Damascus

Conversion by the way

2. To Arabia

In retirement for three years

3. Return to Damascus

Preached in the Synagogue

4. To Jerusalem

Distrusted at first

Commended to the Church by Barnabas

5. To Tarsus

In retirement for ten years

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Peter's Journey

(Acts 9 : 32 to 11 : 2)

1. From Jerusalem to Lydda

The healing of Æneas

2. To Joppa

The raising of Dorcas

The vision on the housetop

3. To Cæsarea

The conversion of the house of Cornelius

4. Return to Jerusalem

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Journeys of Barnabas and Paul

(Acts 11 : 19–28)

1. Barnabas to Antioch

To direct the new work at Antioch

2. To Tarsus for Paul

3. Barnabas and Paul to Antioch

Established the first Gentile church
The first to be called "Christian"
The first to send missionaries to the heathen world

4. Barnabas and Paul to Jerusalem

To carry reports of the work among the Gentiles
And to take an offering for the poor of Jerusalem in the time of famine
Peter imprisoned and delivered by an angel

5. Return of Barnabas and Paul to Antioch

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Paul's First Missionary Journey

(Acts 13 and 14)

1. **At Antioch**
2. **To Salamis**
   Preached to the Jews
3. **To Paphos**
   Sergius Paulus converted
4. **To Perga**
   Desertion of Mark
5. **To Antioch in Galatia**
   Disciples made
   Persecution
   Paul ill
6. **To Iconium**
   Disciples made
   Persecution
7. **To Lystra**
   Disciples made
   Stoned
8. **To Derbe**
   Disciples made
   Return home by the same route
9. **To Attalia**
   Took ship for home
10. **To Antioch**
    Opposition to Paul

145 Outline map of the Bailey Series

Paul's Second Missionary Journey

(Acts 15 : 36 to 18 : 22)

1. **At Antioch**
   - Refusal to take Mark
   - Joined by Silas
2. **To Lystra**
   - Joined by Timothy
3. **To Troas**
   - Vision and call to Macedonia
4. **To Philippi**
   - Lydia and others converted
   - Imprisoned and released
5. **To Thessalonica**
   - Disciples made
   - Persecution and arrest
6. **To Berœa**
   - Disciples made
   - Persecution
7. **To Athens**
   - The altar to the unknown God
8. **To Corinth**
   - Disciples made
   - 1 and 2 Thessalonians written
9. **To Ephesus**
   - Disciples made
10. **To Jerusalem**
    - Reported his work
11. **To Antioch**

147 Outline map of the Bailey Series

Paul's Third Missionary Journey

(Acts 18 : 23 to 23 : 35)

1. At Antioch

2. Through Phrygia and Galatia

3. To Ephesus 3 years

Converts made
1 Corinthians written
2 Corinthians written
Burning of pagan books and riot

4. To Macedonia

Collections in the Macedonian churches for the poor of Judæa

5. To Corinth 3 months

1 Timothy and Titus written
Romans written
Plot against Paul

6. To Troas

Accident to Eutychus

7. To Miletus

Farewell to the Ephesians

8. To Tyre and Ptolemais

Conferences with the disciples

9. To Jerusalem

Riot in the Temple
Arrest of Paul
Defense before the people and the Sanhedrin
Plot against Paul, taken to Cæsarea

149 Outline map of the Bailey Series

Paul's Voyage to Rome

(Acts 27 and 28)

1. At Cæsarea

Defense before Felix and Agrippa
Paul's appeal to Cæsar. Acts 24 to 26

2. To Sidon

The Church greeted

3. To Myra

Changed ships

4. To Fair Havens

Sailed for Phœnix

5. To Cauda

Driven by the storm

6. To Melita

Wrecked
Entertained by Publius
Miracles of healing

7. To Puteoli

Met by Christians

8. To Rome

Imprisoned two years
Sent for the Jews, winning a few
Ephesians, Colossians, Philippians, Philemon } written
Released and re-imprisoned
2 Timothy written
Executed

151 Outline map of the Bailey Series

APPENDIX C

The Principal Events of Old Testament History Outlined to Accompany the Littlefield O. T. Political Maps

This series consists of fifteen maps outlined for color work by the individual pupil. They show the relation of Israel to the surrounding nations at the different epochs of Old Testament history and give the general course of history by exhibiting the successive political changes. The expansion, contraction, or disappearance of any color will indicate the rise or fall of the nation it represents.

I

The Period of the Exodus

Principal events—The oppression and escape. The crossing. Sustenance and protection in the desert. The giving of the Law at Sinai. The test at Kadesh-barnea. Balak and Balaam. The death of Moses.

II

The Period of the Judges

1270–1030

Leaders—Joshua, The Heroes, Samuel. **Principal events**—The conquests of Joshua. The gradual settlement of Canaan. The victories of the heroes. The early life of Samuel.

III

The Kingdom of Saul

1030–1010

Rulers—Samuel, Saul. **Principal events**—Establishment of the monarchy under Saul. Philistine wars. Early life of David.

IV

The Period of David and Solomon

1000–937

Principal events—The union of the tribes under David. Foreign conquests. Jerusalem captured and made the capital. The building of the Temple.

V

The Divided Kingdom to the Revolution of Jehu

937–842

Judah

Rulers—Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah. **Prophet**—Hanani. **Principal events**—The war with Egypt. The reforms of Asa. Rise of Baal worship. Revolt of Edom.

Israel

Rulers—Six kings, Ahab, Ahaziah, Joram. **Prophets**—Elijah, Micaiah. **Principal events**—The democratic revolt of Jeroboam I. Encouragement of religious centers as rivals of Jerusalem. Founding of Samaria by Omri. Ahab's success against Syria. The battle of Karkar and the defeat of the Syrians and Israel by Assyria. An invasion of Moab. The ministry of Elijah.

VI

The Early Assyrian Period

842–824

The Assyrian conquests under Shalmaneser II. Syria, Judah, and Israel placed under tribute.

Judah

Rulers—Queen Athaliah, Joash. **Principal events**—A priestly revolt in favor of Joash. The destruction of Baal worship.

Israel

Ruler—Jehu. **Prophet**—Elisha. **Principal events**—The revolt of Jehu. The massacre of the royal house and the priests of Baal. The ministry of Elisha.

VII

The Reign of Hazael

814–797

Judah

Ruler—Joash. **Principal events**—The temple repaired. The payment of tribute to Syria.

Israel

Ruler—Jehoahaz. **Prophet**—Elisha (one year). **Principal events**—The Syrian conquests of Gilead. The later ministry of Elisha.

VIII

The Assyrian Conquest of Syria

797–783

Judah

Ruler—Amaziah. **Principal events**—Victory over Edom. Israel attacked unsuccessfully. Jerusalem taken by Israel.

Israel

Ruler—Joash. **Prophet**—Elisha (one year). **Principal events**—The conquest of the West by Assyria under Rammannirari III. The recovery of lost territory by Israel.

IX

The Period of Jeroboam II

780–740

The two Hebrew kingdoms govern a territory as extensive as Solomon's empire.

Judah

Ruler—Uzziah (Azariah). **Principal event**—Uzziah conquers to the Red Sea.

Israel

Ruler—Jeroboam II. **Prophets**—Amos, Hosea. **Principal events**—Great prosperity. Judah placed under tribute. The first written prophecies.

X

The Conquests of Tiglath-Pileser III

733–727

Judah

Ruler—Ahaz. **Prophet**—Isaiah. **Principal events**—The king disregards Isaiah's advice and becomes the vassal of Assyria.

Israel

Rulers—Pekah, Hoshea. **Principal events**—Assyria captures Damascus. Assyria captures Galilee and Gilead. The first captivity of Israel.

XI

The Fall of Israel and the Period of Hezekiah

721; 727–695

Judah

Ruler—Hezekiah. **Prophets**—Isaiah, Micah. **Principal events**—The ministry of Isaiah. The reforms of Hezekiah. The siege of Jerusalem by Sennacherib and the deliverance of the city.

Israel

Ruler—Hoshea. **Principal events**—The fall of Samaria. The final captivity of Israel.

Assyria

The defeat of Egypt. The unsuccessful revolt of Babylonia.

XII

The Scythian Invasion and the Period of Josiah

628; 639–608

Prophets—Zephaniah, Jeremiah, Nahum, Habakkuk. **Principal events**—An invasion of savage hordes from the North. The Book of the Law discovered. A great reformation. The war with Egypt and the death of Josiah at Migdol, 608.

XIII

The Babylonian Period

605–586

Rulers—Jehoahaz, Jehoiakim, Jehoiakin, Zedekiah. **Prophets**—Jeremiah, Nahum, Habakkuk. **Principal events**—The ministry of Jeremiah. The national decline.

The first captivity, 605. The court and the leaders deported. The second captivity, 597. The fall of Jerusalem, 586, and the third captivity under Nebuchadrezzar.

XIV

The Period of the Exile

586–536

Prophets—Obadiah, Ezekiel. **Characteristics of the period**—The purifying and compacting of the nation. The development of "Judaism." Literary activity. Codification of laws and the recovering of national traditions. The development of the institutions of the Sabbath and the Synagogue.

XV

The Persian Period

536–332

Prophets—Haggai, Zechariah, "Malachi," Ezra, Nehemiah, Joel. **Principal events**—The return under Zerubbabel. The rebuilding of the Temple, 520–516. The religious restoration. Social troubles and reforms.

APPENDIX D

A selected list of supplies available for hand-work.

1. Outline Maps for Color Work.—The Bailey physical maps of Palestine and Galilee, 2 cents each, 75 cents a hundred. The Hodge physical and historical maps. Small size, 2 cents each, $1.00 a hundred; wall size, 35 cents each. The Klemm embossed maps, Egypt and Palestine, 3 cents each. The Littlefield Old Testament Political maps, fifteen in the set, 2 cents each, 15 cents for the set, 65 cents a hundred.

2. Outline Maps for Journey Tracing and Marking.—Bailey series, Sinai, Early Christian World, and Jerusalem, 2 cents each, 65 cents a hundred. Key maps of the exodus, Paul's journeys, and Jerusalem, 5 cents each. The Bible Study Union series, Palestine, Galilee, Sinai, and Egypt, Old Testament World, 1 cent each, 65 cents a hundred. The Harrison series, Palestine and Egypt, and Palestine, 1 cent each, 50 cents a hundred. The Littlefield New Testament series, Palestine in the time of Christ, and the Provinces of Syria and Palestine for Apostolic history, 2 cents each, 65 cents a hundred.

3. Reference Maps.—Kent and Madsen maps, historical series, $2.00 each; Kent and Madsen topographical map of Palestine, $2.50. The set of twelve, $15.00. Burton relief wall map of New Testament Palestine, papier-mâché, $12.00. The Gem relief map, Palestine Model Company, two sizes, $5.00 and $10.00. Relief maps of Jerusalem and the Lake of Galilee, $2.75. The Littlefield Relief Map of the Old Testament World, $2.50. Collotype picture relief map of Palestine. The best substitute for a relief map, taken from the Pales-

tine Exploration Fund model, cloth, 75 cents; mounted, $1.25. Stereograph relief map, from the Palestine Exploration Fund model, 17 cents; slated Relief Map combining a drawing board for use with crayons, a blackboard, and a lap board, $1.00. Atlas of Bible and missionary maps, a hand-book of 62 maps (S. S. Commission), 15 cents; Travis Bible Study Maps, Old Testament, Life of Christ, Apostolic Church, 75 cents a set, the three sets, $2.00. The Holy Land in Geography and History (Townsend MacCoun), 154 maps in colors, 2 vols., $2.00.

4. Miscellaneous.—Crayola Crayons—a special set of twelve colors with key has been prepared for the Littlefield Old Testament maps, 10 cents a box. Japanese dry colors, 8 cents a sheet. Lane liquid inks, $1.25 a dozen. Paper pulp, 20 cents a pound, dry. Map trays for use in modeling, 30 cents each. Plasticine, five colors, 40 cents a pound. Borders and initial letters for coloring, Bible Study Union series, 2 cents a sheet. Binders' boards, 25 cents each. Religious pictures, Tissot, Brown, Wilde, Union Press, Perry, Heidelberg, etc., ½ to 2 cents each. Picture catalogue, listing 14,000 pictures (S. S. Commission), 5 cents each.

All supplies may be ordered from the Sunday School Commission, 416 Lafayette Street, New York City.

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